

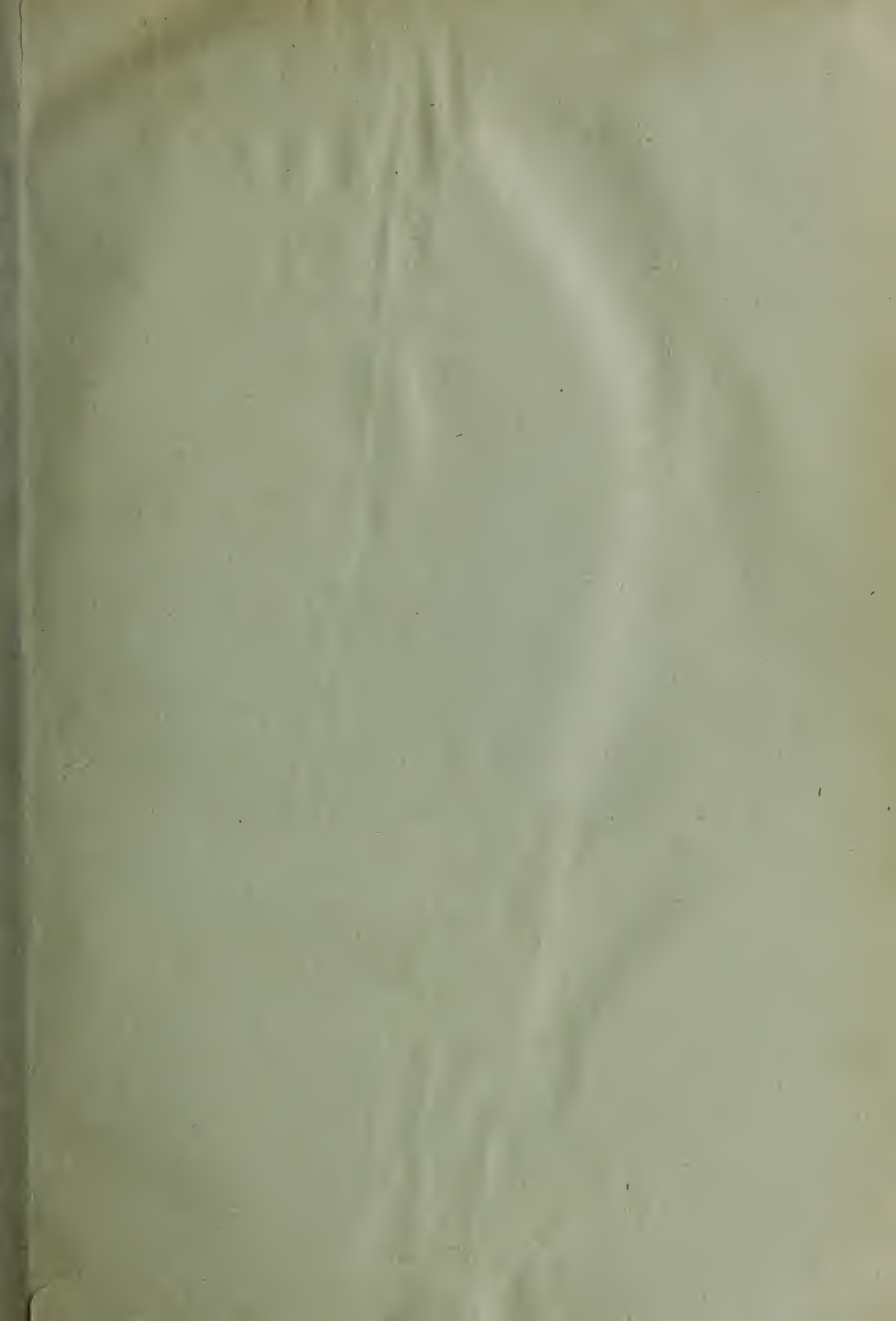
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WOMAN'S WORK FOR WOMAN.

Vol. XVII.

APRIL, 1902.

No. 4.

THE meeting of the Women's Foreign Missionary Boards of the Presbyterian Church in connection with the General Assembly will be held in the Central Church, West Fifty-seventh Street, New York, on Monday, May 19, both morning and afternoon. Railroad rates for all visitors will be the same as are accorded to commissioners to the General Assembly and are published in the religious papers.

THE Student Volunteer Convention at Toronto, Feb. 28 to March 2, was an occasion which more than fulfilled every anticipation. The meetings were practical and earnest, and the enthusiasm at times reached to flood tide. Evidently the Holy Spirit was present in great power. During the sessions and as the convention broke up travel was difficult, owing to freshets and washouts on railroads, but the delegates started for home in thankfulness, not minding any discomforts looming up before them on the way.

WHAT feature of modern missions is more significant than the great increase of intelligent interest on the part of students in the conversion of the world? Men and women of the finest capabilities, in the flower of their youth, are giving themselves to this great work, longing to be sent to new fields, asking only to be used.

A PICTURE of the buckboard given to Doctor Mary Eddy on her return to Syria by Mr. John Crosby Brown will be found in another part of this issue. The buckboard is itself in transit to the place where its owner shall require it.

WHEN you have a specially good programme for a single meeting, or a series of meetings, or when you have outlined a fine working programme for the year, don't keep it all to yourselves.

If you wish its suggestiveness made helpful, or its breadth extended, send it to WOMAN'S WORK FOR WOMAN. Not indeed always that it may be published, but that it may assist in stimulating and strengthening other societies which perhaps lack initiative, or are in need of timely hints. Please make a note of this.

BECAUSE zenana has a tripping sound on the tongue, and carries to the Western mind a suggestion of poetry, we invest it with a romance which it does not possess. The zenana is the women's part of the house, dark, stuffy, shorn of ornament. The wife of a rich man whose own apartments may be most elegant lies on a cot set upon a mud floor. The daughters of the zenana are secluded; they lead empty lives, frivolities occupy them. Blessed are the women who are permitted to enter their narrow lives and bring them healing for the body, and light for the mind.

NATIVE Christian women in India are distinguished when they go abroad by the spotless whiteness of the clothes they wear. Is there not a beautiful thought here of the word concerning the future of the saints, "They shall walk with me in white."

WE sometimes think that the world is being slowly converted, yet a comparison of almost any field of effort on heathen soil to-day with ten years or twenty years ago will convince of very rapid growth. In the number of converts, in multiplied schools, in native preachers and teachers, the increase is unprecedented and most encouraging.

IN WOMAN'S WORK for January, on page 23, a sum of money was acknowledged as received by the treasurer of the Board of Foreign Missions from the

mother of the late William Cross Moore of Baltimore. The amount was written correctly, thirty-eight hundred and twenty-three dollars and sixty cents, but an error of the printer slipped observation and in figures the sum was stated \$1,823.60 instead of \$3,823.60. The matter is now correctly stated.

AN addition to our missionary literature is a beautiful paper-bound booklet entitled *Some Notable Syrian Missionaries*. It is beautifully illustrated and tells in most captivating style just the facts we all wish and need to know. Published at 156 Fifth Avenue, New York, by the Women's Board of Foreign Missions.

A CHICAGO paper lately called attention to the fact that there would soon be millions of unbound feet in China, and a chance therefore for a new and profitable industry in the making of women's shoes.

MRS. R. M. JOHNSTON, in a very pleasant letter from Batanga, Africa, tells about the first boarding-school for girls ever had at that station. She says: "I intended taking only five or six to begin with, as they were to sleep in our own upper room, and one does not care to have too many girls dancing over one's head. Well, one day in came ten in a bunch, after I had already about as many as I wanted for a beginning, and they pleaded so hard and promised to be so good, and their headman stood sponsor for them, so I at last agreed to take them, and my number was eighteen! Books in the morning and sewing in the afternoon, and noise—plenty of it all the time."

THE Medical Missionary Society's *Hospital Report, Canton, China*, for 1901 tells of much good work done, both in the line of healing for the body and ministries to the soul. Dr. John M. Swan is the surgeon in charge, and Mrs. Swan is engaged in the women's department, having the Bible women under her care. The evangelistic work in connection with this important hospital is practically Presbyterian.

Darkness and Light in Africa. This is the suggestive title of a new programme for missionary meetings. Ob-

serve the little ones in contrast, the child of the missionary, white as a snowflake; the little dusky neighbor, white-souled under the dark skin, for she is a Christian child. Here are recitations, hymns, promises and much useful information gathered in a small compass. Send to 156 Fifth Avenue for this; the Women's Board of Foreign Missions issues it. Price for single copies, 5 cents; 50 cents per dozen.

FROM Tsingtau, China, in Rev. Paul D. Bergen's report, comes a touching description of the testimony given by some new converts when examined last October for admission to the church. We quote:

"One old mother in Israel, bent together with the weight of her eighty-five years, sat on the big brick bed listening earnestly to the examination. Her face was seamed and furrowed, gnarled indeed like the bark of an ancient tree. I had had little hope that she could even hear, much less understand me, but at my first question she started, her weak, sad eyes peering wistfully at me, as she answered: 'I have departed from idols and all evil customs, I worship now only the true God, and I trust Jesus for my salvation. That is all I know.' A few other questions evidenced that she had taken a strong hold on eternal life, and was entirely ready for her departure, which in all human probability was at hand.

"The daughter, who sat by her side, was a contrast to the aged mother. She kept herself rigidly erect, evidently keyed up for the ordeal of the questioning, a stern, resolute expression on her face as though she was at that moment determinedly putting the old beliefs behind her. She stood well an examination on the Catechism, of which she had committed a good portion in the intervals of her active life. It was a rebuke to my own faith, so full of questioning, to note her closely set lips, her eyes full of a burning decision, and to listen to her sharp, distinct answers. She had been a kind of president of their local society for the cultivation of piety, having been elected by her neighbors' suffrage as the fittest for the post, and now she was forsaking that which she had hoped might bring her peace,

and which certainly did at least give her some little social distinction in the village, in order to become a member of the hated Christian, or Foreign Church, as it is popularly called. May her prayers for her former associates be heard on high!

"It is an impressive experience to witness the sight of a human soul taking a step like this. It means an imperative break with a long past. It is an entrance upon the right road toward God and heaven. Hitherto unknown emotions fill the heart. A new language is upon the lips. A new life is beginning. It does not matter that this occurs in a remote Chinese village, and that the Spirit of God is working in a heart that is poor in love and knowledge. Both place and person are glorified by the presence of that Spirit. Let us be still and adore."

IN our temperate climate, with the immunity from insect pests which we enjoy, how little we are able to sympathize with an ever-present infelicity of which our missionaries make slight mention. Ants, fleas, mosquitoes, beetles, roaches, swarming in clouds, parading in columns, or invading beds, mats, chairs and cupboards, are among the minor trials of a missionary's lot,

inseparable from moist and sultry atmospheres and from some of the tropical conditions. Their example of patience and their readiness to make the best of these irritating conditions should stimulate us to greater contentment in our easier places of toil.

Applications for bound volumes of WOMAN'S WORK FOR WOMAN will be received until April 15th at the Board Rooms, 156 Fifth Avenue, New York, as only the number ordered will be bound.

Subscribers who return complete sets in good condition will receive a bound volume for 75 cents. When sets are not returned the price will be \$1.00.

AMONG reasons for thanksgiving at this time we must not forget the release from captivity of Miss Ellen Stone and her companion, Mme. Tsilka. Miss Stone's long service as a missionary of the American Board in Bulgaria, her personal character and family ties, her mysterious seizure by brigands and the long struggle for her release, have intensely interested all Christians, and we cannot but be most grateful that God has answered prayers and set His servant free.

Our Missionaries in India

AND POST OFFICE ADDRESSES.

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A Medical Missionary's Experience.

I don't doubt but that physicians in this country have their trials and tribulations, but they are nothing, I am sure, compared with what we have on the foreign field. One day a man, with his wife and little boy, called at the hospital for some "ointment." On account of the famine they had left their home and were wandering from place to place, begging. Some time before the mother had been bitten on the thumb by a dog. The wound had become infected, suppuration had set in, and the thumb was in a most horrible state. After explaining to them that ointments would do no good, they finally consented to have it amputated. About an hour after the operation she was sitting up in bed, saying she must be moving on. I, however, persuaded her to remain. The third day her husband called to see why she was so long getting well. He abused her roundly and said that she was living in great ease and luxury; was she never going to leave and help earn the bread? Upon hearing these loving (?) words she decided that perhaps he was right and that she was taking life rather easy, and so left.

Such a nice woman came to the dispensary the other day. After I had given her her medicine I said, "Sit down and hear the organ." She seemed unusually attentive while I sang a gospel hymn, and when I had finished she began to ask questions: "If I love Christ will I get salvation!" "These are the words I have long wanted to hear. Will you not let me stay here?" It seems she had heard before from some one who had camped at her village, and ever since she had been longing to hear more. She was afraid to come, but decided to ask for some medicine as an excuse. After a long talk she left promising to return soon.

This morning I had a high-caste woman from the city who was much interested. "Tell me what you mean by loving God," she said. "Your words are true, but how can I accept what you say, I have a family?" "All the more reason why you should accept," I said. "When God has given you chil-

dren you should bring them up to love Him; but when you hear your little children begin to curse you laugh and say, 'How nice it sounds.'" "Yes, that is true," she again replied. After listening a long time she said, "Now one more song before I go."

I have just come from my dispensary, and so I think I will give you an example of how the patients question me. A man came with an inflamed eye. I gave him his medicine, and then he began by asking: "Can I drink milk?" "Cow's milk or buffalo's?" "Is there anything to fear from drinking butter-milk?" "Can I sweeten the milk?" "Shall I use white sugar or brown sugar to sweeten it?" "At what time shall I take the medicine?" "Shall I mix it in warm water or cold?" "Afterward shall I drink some milk?" "Will my eye get well?" "There will not be any scar left on it, will there?" You can imagine that sometimes a long string of questions like these is rather trying, especially when several of them are repeated three or four times. Diet is a great thing in India. It matters not what the ailment is, no end of questions are asked in regard to the food. At the same time a patient with diarrhoea or dysentery would never think of abstaining from popcorn, radishes, mushrooms, etc. The other day I told a woman she must give her child nothing but rice and milk, and she said, "But we are too poor." In such cases treating dysentery is rather difficult.

The number of patients has been increasing, and I have had a number of operations, including the removing of three cataracts. One of the cataract patients ran away last night. His eye was doing beautifully, but I fear he will have trouble with it now. He could not understand why he should stay any longer. He came to get his sight. That he had. What reason was there for staying. The harvest is just being cut, and so his wife left yesterday to glean in the fields. Consequently "his heart did not stick here," and before any one was up he was off.

The second cataract case is a Hindu widow who has taken up her abode

with a fakir. She is doing splendidly, and is delighted at having her sight once more. I have promised to let her go in four days. The other evening I was talking to the fakir about how wrong it is for him to let people worship him. The Sikhs bow down before him, calling him Great King. When their children are ill they bring them before him in order that he may charm away the evil spirit or illness. For this little privilege of course several rupees must be given. Then he says, "May your good be." I asked him if he had any power to bless people, and if any one really received any good when he said, "May your good be," and he laughed and said, "No." Then I asked him if he didn't know that it was very wicked to deceive people like that, and let them worship him, but he made no reply.

Maud Allen, M.D.



A RAJPUT ZENANA OF THE BETTER CLASS,
JEYPORE, INDIA.

A Hindu Girl.

Some of us remember the wonderful attainments of Toru Dutt, a young girl of the Brahmin caste, whose short life was filled with scholarly work, and whose poetry was sweet as the fluting of a lark. In *Life and Light*, the Church of Scotland magazine, Mrs. Bose tells of a young Hindu girl, her pupil and a Christian, whose mind seems not inferior to that of Toru Dutt, and whose Christian courage was conspicuous when she was terribly tried.

My personal pupil S. has been much in my thoughts of late. She is about to be married to a young man who has received a liberal education in England, and has come out as a barrister-at-law. His parents, I hear, gave him a very careful training, anxious that their only son should live for "the redressing of human wrongs," and lead a wholly unselfish life. So they went about looking for a girl who would be a helpmeet to him. S. is known to be a girl of deep spiritual instincts, and was recommended by a common friend. The young man's father put her under a searching examination as to her religious views and experiences, and she stood it all so well that he felt that he had at last found a suitable wife for his

only son, and it was a great relief to him and his people. Some of the questions put to her were: "What is your belief as to the being of God?" "How came you to know that He is?" "Was it from His works or because you were taught so?" And her answer was: "I feel Him in myself. My own feelings are my best witnesses, and I cannot but rely on them." The bridegroom-elect, referring to these questions afterwards, said to me: "Oh, what difficult questions to put to a young girl! Psychological, metaphysical and practical all combined. It is a wonder to me that she could answer them so well; I don't think I myself could have given such natural yet self-revealing answers. I hear you have had a hand in moulding her character. May I congratulate you on your success?"

One interesting incident in S.'s life was brought out in answer to the question, "Have you faith in our national rites and ceremonies, and do you believe that the non-observance of them brings down the wrath of the gods?" S. said, "Oh, no, I don't believe in them; how can I? they are not true." She was asked to explain herself, and the poor girl did not know what to say. Just

then an incident which had taken place some years ago came to my mind, and I related it. It is needless to say that it carried conviction as no words of hers could have done. It might be of interest to you, so I would give it here.

One of her cousins, a girl of seventeen, lost her husband. In accordance with Hindu ritual, she had to light the funeral pile on the river bank by thrusting a blazing torch into the mouth of her husband's corpse as it lay thereon, and then to bathe in the river, strip herself of all the symbols of wifehood and put on a widow's weeds. She was then put into a carriage by herself and driven home. No one, no, not her own mother, dare receive her on her return, for one of the vulgar errors of Hinduism is that the first to meet her, or such as her, is bound to share her fate and become a widow in the near future. Her mother actually hid herself, and S.'s mother, who at times gives proof of moral courage, gave in to the cruel practice and withdrew with the rest. S. was also bid by her mother to avoid meeting her cousin, but the noble girl felt that she could not obey her mother. She told her mother that she could not believe that her loving Father in heaven could be so cruel as to require every near and dear relative to shun the poor stricken child in this her greatest hour of need. She added that, even if it were true, she would rather brave His wrath and run the risk of losing her husband when she got married than keep herself aloof from her cousin. Esteeming the reproach of love greater riches than all the joys of a happy wifehood, she rushed forward, helped her cousin out of the carriage and did all she could to comfort her.

S. is given to writing Bengali verses. I found two such efforts in her scrap-book which struck me. The one was headed "New Year's Prayer," the other, "Jesus Christ." I'll give a loose prose reading of the latter:

Jesus Christ, I bow at Thy feet. My face is anointed with the beauty of holiness, with righteousness, love, mercy, peace.

Why dost Thou come to mind again and again on this great day, when, leaving poor mortals, Thou didst go up to heaven to Thy Father's lap?

Blessed Jesus, how marvellous the teaching Thou gavest when on earth, self-sacrifice without precedent, that astonished the whole world!

Thou didst weep for many, and gently didst Thou turn the sinful heart towards the Father.

Forsaking the error of his way and becoming a true child, let each cease to be selfish and learn to minister to others.

False charges were brought against Thee and the stony-hearted persecuted and ridiculed Thee.

They took Thy life on the cruel cross, and the earth was darkened and the sun hid itself.

Wondrous Thy resolve to do Thy Father's will. Thou wast bent upon doing it, and it mattered not to Thee though obedience cost Thee Thy life.

In the midst of agony Thou didst look to Thy Father and bore in silence, not a word of murmur escaping Thy lips.

The more I recall Thy words the more am I filled with devotion and joy, the more keep I bowed at Thy feet.

My prayer to God is filled with love to Thee, and following after Thy footsteps may I "walk my days on the earth."

May God answer this dear child's prayer.



AN IDOLMAKER, INDIA.

Hindu Temples.

Many people outside of India, when they hear of Hindu temples, imagine them to be houses of worship, where the people of the town, men, women and children, regularly assemble for worship. They suppose that here the idol is worshiped; that offerings are made to it; that prayers are made and praises sung to the image; and that the priests instruct the people from the Hindu *shastras* or scriptures. They form this idea from their knowledge of Christian churches and worship. It is true that in the different reform movements we find them gathering in a church or hall, with a service modeled after the Christian form of worship; assembling on stated days and hours.

But of Hinduism, pure and simple, this ideal of worship, held by many of our Western friends, is as far from the truth as the North from the South pole. The vast majority of Hindu temples are small, usually not more than eight by ten feet in size, with just room enough for the idol and the priest who cares for it. In many a village the god is a shapeless stone, daubed with red paint, set up under a green tree, or in some niche in a wall, and the withered flowers and broken cocoanut shells scattered about may be the only indication of worship to the casual passer-by; but, says Wilkins, "it is as carefully treated by its priests as the elaborately carved idol in a beautiful temple, and is as devoutly worshiped by the villagers."

To more pretentious temples there may be attached a large *mandap*, or hall, where the people assemble to lis-



NATIVE ARCHITECTURE—A GATE.
NORTHERN INDIA.

ten to the *Kirtans* or *Kathas* recited by the *haridas*. These *Kirtans* and *Kathas* are dramatical and historical recitations of the exploits and doings of different gods. If there is not this *mandap*, the people gather under a tree in the temple yard on a raised earthen platform and listen to the *puranik* read the *shastras*. If the temple is a large one, the idol is always in a smaller inner room, or shrine, with an open door in front of it. The point to be observed is that the worship in the temple is never that of a community or body, but of the individual. Each person makes his offerings and prayers alone. Low castes are not admitted to the temple.—*From the Wrongs of Indian Womanhood.*

The Little Hindu Widow.

Most pitiful is her condition even yet, when so much has been done to improve it, and when slowly the point of view is changing. The youthful childless widow is treated with every possible indignity. She is at once made the family butt and drudge. Her mother-in-law's aversion is expressed in curses or in blows, as well as taunts. Happier women jeer her as she passes. They fancy that she is responsible for her husband's death and that her sins in a previous state of existence caused it to

occur. She must forever wear coarse, disfiguring garments, and her hair is shorn close to her head.

A girl may be married at eight and widowed at nine. From that hour her lifelong misery begins.

Ramabai has done much to lift the great, fettering load that shackles and burdens these Indian widows.

How can Christian women be indifferent to the wail that never ceases, day or night, from wronged Indian womanhood?

Chhoto the Leper.

One day last summer the Bible teacher called to tell me that another woman had come to the leper asylum. From her story I knew that the disease was far advanced and that the poor woman was in great suffering. Medicine, cloth for binding up the sores and some money for food were sent to her. When I visited the asylum I found that Chhoto, the newcomer, had been given a room at the farthest end of the asylum. After talking a few minutes with the other women, I went over where this poor leper was sitting, some of the women following. Her back was to us, but when her name was called she slowly, with great difficulty, crawled out on the verandah near me.

I shall never forget that face. It was not disfigured by the disease, but oh! the look of despair made my heart ache. She began to unwind the bandage from her foot, which was so diseased that the sore was full of maggots. Questioning her, I found that her husband had brought her to the asylum from one of the villages near Saharanpur. He had brought her here to die. While I talked to her the others kept calling me to come and read and sing to them. I went over where they were and sat down. We read I John, iii, and as best I could I told them that the Lord had sent this poor woman to the

asylum and that He wanted them to love her and tell her of Jesus, whom they had learned to love. It was evident that she was not very welcome. After we had talked together they said, "Yes, we do thank God for bringing her to us. We will love her and tell her of Jesus." We prayed, and then I told them we would go over to her, who had never heard of Jesus, and we would tell her the good news. As many as could walk came with me. Turning to Ammi, I asked her if she had any peace before she came to Jesus, and she said, "No, Miss Sâhib." "And after?" How her face shone as she gave her testimony! Matt. xi: 28 was repeated, and these dear lepers told this dying woman how they had been saved. Oh, how I did long to make the message so plain that she could not but understand! She did listen. Placing the palms of her hands together and touching her forehead, she said, "I am a great sinner." She may have thought that she was a sinner because this awful disease had been sent upon her. I told her she must believe on the Lord Jesus Christ and He would save her. The other women in their eagerness exclaimed, "Say that you believe! Say that you believe!" "But this must not be only a lip confession," I said; "you must believe with the heart." Then again they said to her, "Say

from your heart that you believe," and she said, "I believe." Did she in simple faith at that moment take the Lord Jesus as her Saviour? I know not; He knows. After prayer I left, the women promising me that they would give her food and water and tell her more about the way of salvation.

A few days after word was brought that Chhoto was dying. Miss Graham and I went out at once to see her, and found her in great suffering. There were im-



A GROUP OF CHILDREN AT SCHOOL IN SYEN CHYUN, KOREA.

mense sores on her hips and in the sole of one foot were great holes. Once more the old story was repeated and a *bhajan* sung; then with sad hearts we left her. She died the next day. The question kept coming to me, "Why was she sent to us in this dying condition?" Was it that she might

hear of Him who gave Himself for her before her life went out, and hearing, had she believed? And if she had grasped the precious truth, how wonderful all the joys of heaven must seem and how precious the Lord Jesus, whose name she had heard for the first only a few days before, must be to her!

Korean Children.

In common with the children of the East, Korean little folk are gentle, easily impressed, and amenable to restraint. They have not the wild and

riotous spirits of our boys and girls. Their quiet ways and quick wits alike appeal to their teachers, and they win much love, and return it generously.

In Syria. Selma's Story.

Selma came before the session to be examined for church membership. She appeared remarkably bright and intelligent. One of the elders then told her story as follows: Her husband was a poor man and had much difficulty to provide for his wife and six children. He finally deserted his family and went to parts unknown and no word came from him. For awhile an uncle helped the poor family, but at last he turned them off and poor Selma had no one to help her care for the six little ones. She struggled along for a time, but at last was utterly discouraged and sought

relief in a draught of poison. She was discovered, friends came to her relief and she was saved from her own sinful purpose. The elder who told me the story was one of those who discovered her condition and took a personal interest in her, helped procure her work and showed her the sinfulness and cowardice of her course. She was brought to the Saviour and by His help took up the burden of life, and was now ready, with a bright smile on her careworn face, to proclaim her allegiance to Christ before the world.

W. S. Nelson.

Two Good Meetings.

Number one was a union meeting, the ladies of one church inviting the ladies of another to meet with them in the pleasant home of one of their number. The programme was a practical one, and was so arranged that an equal number of women from each church took part. The visiting church furnished a paper on "Our Opportunity," and a talk on "The Duties of Officers, Presbyterian and Local," and the inviting church a delightful character sketch and a talk on "The Duties of Members." Time was given for discussion after each part of the programme, and the closing moments were occupied with a conference, in which the importance of systematic missionary study was emphasized, helpful books suggested, and the old question, "How Shall We Reach the Uninterested Women?" was once

more discussed. Though five missionaries were present, they were allowed to be listeners, and the whole afternoon was taken up with the presentation of the *home* side of our missionary work.

Number two was the annual foreign mission praise service of a certain church. The committee of arrangements chose as the keynote of the meeting Ps. cvii: 43. This thought was presented in the devotional service at the opening of the meeting and was illustrated in the programme that followed:

1. By a contrast between the small beginnings of missionary work and its present development.
2. By the way in which what seemed to be hindrances or disasters have proved blessings.
3. By striking incidents in missionary experience that prove that God's blessing is upon it,

The Famine Children of India.

Can we transport ourselves across the leagues of land and sea that divide us and enter an orphanage or a school in India where the little waifs, flotsam and jetsam of the great famine, are being taught to love and honor our Master? In that awful wave of suffering and wretchedness, out of the hunger, starvation and death, the Lord saved and brought those who shall be a seed to serve Him. One dear missionary tells of her flock of famine children, sixty-five in all, among whom are girl widows and wives, little girls and babies. A wee babe three months old was brought to the mission and laid in Mrs. Wilson's arms, the aunt saying, "You may take the charm from her neck; our gods have no power; her mother died." Another child was given by her mother, who said, "I give her, a gift to your Lord." One poor little wife of twelve was claimed by her husband, but ran away from him, returning to the school with a plea to be received and sheltered.

Among the arts taught the famine children are sewing, weaving and other industries of native life. Bad habits are to be corrected; cleanliness in many cases has to be taught in the most radical way. The children are sometimes distributed among families. They are rescued from unspeakable dangers and degradations and made fit for future usefulness. As they grow up many confess Christ, and will stand for Him strongly in later life.

Our girls at home are so loved, so guarded, so dear, do we comprehend the strange difference of Hindu girlhood in the shadow of a false religion. Do we understand what it means when husbands claim, and the law compels the missionaries to give up, the girls of twelve and fourteen who in earlier years have been married to these men? The girls go away with bitter tears, but there is no alternative. One child of ten came to the missionaries at Miraj Station begging for food; she had had

none all day. Ten is a very youthful age, but this child had lived already several years in the home of her husband, and had been treated with great harshness under the rule of her mother-in-law. "I will kill myself before I will go back," she said. All over the heathen world girls of eight, of nine, of ten, do kill themselves to escape the bitter bondage of their lives. This child's father was sought for, and received her for a little time, but he said, "She will have to go back; they have paid money for her."

In another place, Ratnagiri, the children are very happy, and are exceedingly comfortable in a new and pleasant building. A poor woman of the carpenter caste, always very exclusive, came of her own accord and brought her children, asking for admission here, to the surprise and joy of the missionaries. When she told the name of her village, the missionary said, "We have others from your village," and a little girl, speaking quickly, said, "We are God's children." These small people grind corn, make and bake bread and cook rice. They are generous beyond our own children, for they give up a dinner once a week, that its price may be saved to feed others who are hungry.

Chandri, Aku, Bhagu, all young girls taught for awhile in the Christian school, were forced to go back to their heathen homes, the law compelling it if the husband to whom they had been betrothed in early years had not taken another wife. Aku, with a face like a thundercloud, told Miss Brown she would never go to be beaten and abused. All day she hid in the fields of grain, and at night stole out to find food. Chandri, only twelve, went weeping away. Bhagu, happier than the others, is safe now in the Upper Fold.

Among the helpers in the care of the children are widows and deserted wives, who perform efficient service.

It breaks one's heart to think of the sufferings of children in the heathen world, not of body merely but of mind and heart. Only Christ can really assuage their griefs. He is able and willing. Let us tell them of Him.

Caste as a Hindrance.

One of the greatest hindrances to the progress of the gospel of Jesus Christ in India is caste. Caste is a familiar word to all, but I doubt if many realize what it means and the extent of the bondage. During the famine people would starve rather than take cooked food which English travelers offered them from the train. It was during that time that one day one of our Christians came and told me that a man and his wife were lying on the roadside dying. I at once ordered the cart and went down to see them. They had evidently just come up into the Punjab, as we could not understand their dialect. I learned that they had

been there ever since early in the morning, and it was then nearly sundown. Hundreds of people had passed, but no one had given them a drop of water—and why? Because no one knew what caste they belonged to. Should they be low caste, any one touching them would be defiled. I had them carried to the hospital, where they both died. Caste binds a man hand and foot; it makes a slave of him. An enlightened man wishes to postpone the marriage of his daughter until she is more than a mere child. He is threatened by the Brahmin priest to be excommunicated and made an outcast.

Maud Allen, M. D.

A Missionary's Vacation in the Hills.

March passed but slowly; the ground seemed turning to finest powder, and the whole air to quiver with dazzling little undulations of heat. We rose before five, and in our rough brick bath-rooms "poured" quarts of cool water till life began to revive, though heads still felt as if encircled with tight bands. In cool, white garments we gathered in the verandah corner to catch a few whiffs of the only fresh air which we could hope for during the long day. Here listlessly we drank our Nighery tea and ate our toast, scorning the eggs and longing for juicy home fruit or a taste of real spring water. Then followed family prayers with the servants. The house was stifling, and even at seven the sun's blazing heat drove us into our rooms again. Before eight the blinds were all drawn and doors and windows closed. Work must be done, and a blessed thing it is that we have the work, but more blessed is the provision made for us at the hill-station, seventy miles away. One may still—beside fever beds (is it a bed, the hard mud floor?) with the lepers, or even with a baby covered with small-pox in her arms, or in vile odors in the houses, or over open sewers at the schools—be brave and toil faithfully, though with aching head. Her work is not so hard if she can turn her eyes to the hills,

knowing that in thirty days, in twenty days, in ten days, she is going there. The last days drag. Every face grows white; little sick children, pallid and thin, yellow with jaundice, lie in their *ayah's* arms, too listless to notice even their mothers, and are sent off hastily.

But for the rest we work on. One missionary's pony carriage is at the door by eight ready for her to go to her Mohammedan and Hindu schools. She cannot drive herself. The glare of the sun in the white roads reflected into her eyes might give her fever or cost her her life at this season of the year. With an immense white covered pith hat on her head, with dark glasses to protect her eyes, and with a big fan before her face she is driven (her man sitting on the phaeton floor) to the first school. Almost unstrung, nervously she yet spends the long morning at the schools, and again goes out into the awful furnace heat at half-past two. These are not thick-walled, cool school-rooms such as we have at home, but hot, noisy, dusty, and often dirty buildings where the sun pours down on the flat roof and into the ragged grass parterres. And yet they are far and away superior to the houses where another woman is spending her day. For *she*, after her morning's lesson with her Bible women, sent them out, Bible and hymn-book in hand, to their pupils in

the city houses. Then she too appears in glasses, pith hat, with white umbrella, books, and, if she is wise, salts. Her bullock carriage comes around and a camp chair is put into it and a fan, and she sets forth to teach the women of Jesus and His love.

Her work takes her into sunny courts where all the house drainage, black, oily, disgusting, is at her feet, or into tiny, low dark sick-rooms where a smoky open lamp gives more of vileness to the air than of light on her book; or into the cool zenanas, where sometimes a screen reveals what it is meant to hide—lurking men or priests who wait to see what evil is being taught their women.

Hard to cope with, even at one's best, are these, but with a nightmare of heat closing one in, with throbbing head and bloodshot eyes, what can one do? And yet again in the heat after midday one teacher is out, and later is found sitting beside a young girl, forsaken by friends because dying of loathsome leprosy, pointing her to the Great Physician and to the God of Love.

Is it any wonder that when this worker comes in she is too faint and ill to dress for dinner, and that she crawls beneath the mosquito curtain of her bed, too wretched to sleep and yet too exhausted to do anything else.

A friend during those weary days has been in the overcrowded boarding-school holding on bravely, though the circles grew darker and deeper round her eyes hourly and her lungs shrink from breathing the heavy air.

In the dispensary yet another, amidst sickening odors, crying children, moans and maddening questions and languid inattention, tries to reach some sin-sick souls; and in the consulting-room the doctor questions and examines and prescribes for patients till a sudden nauseating faintness seizes her and she sits down with her head against the wall. Fanning and ammonia soon make her all right, but the nausea continues, for its cause is there in woefully diseased and uncared for bodies. After the morning's work is over the doctor and her helper, with white umbrellas over their pith hats and their eyes made into little slits, that the burning sun may not penetrate, go quickly home

again, only a half-block or less, but the sun beats down upon them in fierceness which the thermometer does not register. They almost collapse, so cool does the house seem by contrast, till they glance at the thermometer and see that the heat is 101° or more.

And so the day goes on and the night comes again. The sky is gloriously beautiful, the night even seems cool, and it would be pleasant to sit out and read all the evening. We bathe again and put on fresh garments, and try at half-past seven or eight to eat our dinner under the *punkah's* cool breeze. Then, in hammock and steamer chair, we gather about the big table in the coolest corner of the verandah. We make a feint of reading, studying or writing, but the oil lamp brings an army of tiny insects and they get in the ink, on the tips of our pens, in our eyelashes and ears, and we can do nothing. And then come the mosquitoes (those poisonous, striped little fiends) and they prod us on and on, and in not many minutes off to bed. Carefully we tuck our pillows into the hammocks and chairs and put the books and magazines on the table, for if they should fall on the floor the white ants would find them and work their ruin before daylight. All night the heavy heat surrounds us; not a breeze creeps into the windows, and the thick mosquito curtain seems to hold us as if in a cell. The bats come thudding against it, but this nobody minds.

But March comes to an end at last. Our boxes, carefully packed so that none will weigh over fifty pounds, are on the verandah. We make good-by visits to houses, schools and dispensary, and see that those left in charge of the work understand their duty. We leave especial instructions as to the care of the house, for if it is not opened and swept and aired daily the white ants will do incalculable damage. And we are emphatic, too, in our directions as to the twice daily watering of our favorite ferns.

At six we have our dinner; at 7.30 are on our way to the train; at eight we all start. It is but two hours by rail to the place where we find our bullock carts waiting. While the boxes, mattresses and pillows are being packed

in we sit on the steps waiting. It is a tedious journey, those thirty-three miles, in the jolting, springless carts; but we make it in good time.

By two, or at latest three o'clock, we are at the foot of the mountain. One or two may have been made cart-sick, but all are muscle tired and stiff as they crawl out to meet the coolies who are waiting to carry them up the hill. We do not tarry, for a fever lurks here which longs to catch white people napping. Our heavy wooden chairs are brought, and we arrange in them our pillows and wrap ourselves in shawls as we sit down. Four bearers swing each chair onto their shoulders and trot off, quietly at first and then with a monotonous chant into the dark coolness.

At first it is weirdly interesting; night sounds only are about us and the murmur of the river in the ravine. But soon, in spite of the jerky motion, we doze off, lulled to sleep by the freshness of the night air and the monotony of the motion and song. A sudden burst of brilliant moonlight or a bump from a pack-mule's load may waken us, and in the moonlight we see the passing train of gaunt animals, the precipice at our left, and we are off again, in spite of stiff necks, into a troubled dreamland.

The first day up we are kept pretty busy, for there are boxes to unpack and rooms to be put in order. And we just have to run out now and then to revel in the rose hedges and to exclaim over the growth of the fuchsias, and to wonder as we plunge our faces into them at the hedges of heliotrope. We have to look once more down on the pretty lake or run out to greet another party of people who are just "up," or merely for the very joy of breathing in God's air. By the next morning hill life begins. We meet the babies who, on pillows, were sent up only two weeks before, and see them with roses in their

cheeks and with sparkling eyes, and the older ones trot along as if they had been on the hills for weeks. By evening we know about which missionaries are "up" and who are among our English friends, and our plans have been made for the disposition of our precious days, that no opportunity be lost. In the rainy evenings we revel in the spicy "blue-gum" fires, and in the afternoons, when there is no picnic or no meeting and when the sun shines, with book or writing we run away from people and in some bit of wood where sunshafts pierce through we lie and read or study or dream. In the morning the younger missionaries settle down for several hours of steady study in Tamil or Telegu with their teachers and the older ones give the precious hours to Bible study, in preparation for the new year of work, or with some Murray or MacNeil are brought into closer spiritual companionship with God. The Greek New Testament or Hebrew Old, Browning, Higher Criticism, St. John's Gospel or Ephesians, as the inclination leads them, enlist the students. Then, too, there is often a woman's prayer-meeting, to which the women from all missions may come, besides the church services in English and Tamil.

Two weeks, perhaps, are given to a conference on the spiritual life, and usually, if he can be brought there, some one whom God has especially blessed spiritually, as a Meyer or White, is brought to lead the thought of the meeting. Another week, or more is given to a "mission meeting," where ways and means and problems, and both encouragements and discouragements, are discussed.

But we have much of real physical and mental fun as well. Some of us make fine collections of orchids and ferns, some ride, others play lawn tennis; all live much out of doors.

Pauline Root, M.D.

BY COMPARISON.—Of the wilting and exhausting heat of India we at home know nothing, for our torrid and humid spells in summer seldom last many days without a blessed interval of coolness. The nights come to us laden with refreshment for body and mind, as a rule, and so our heated terms cannot be compared with the tropic temperature of India. Nevertheless the missionaries love their field of service and go back to it most gladly after a furlough at home, or a brief vacation in the hills.

The Weird of the Plague.

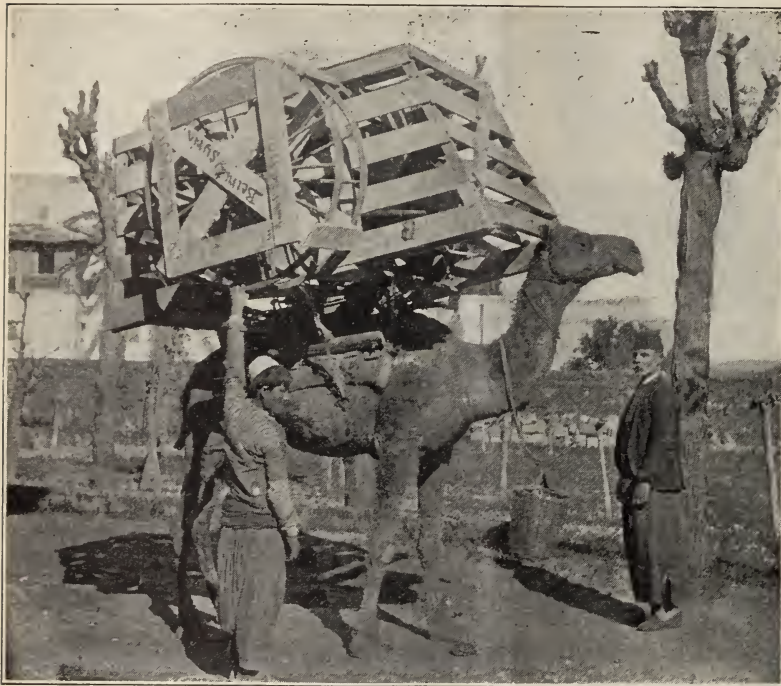
As famine was the outstanding fact last year, so plague has been this year, raging in each of our inland stations.

Miss Scheurman and I spent the cool season in Vengurla, a pretty town on the seacoast, surrounded by rice fields and beautiful, tall cocoanut palms. The rainfall here is heavy, 125 inches during the rainy season (June to September). When visiting in homes in

breezes, but especially for the real spiritual refreshing through a most helpful conference and regular Bible readings.

Miss Scheurman and I were transferred to Sangli in June, and here, during the past rainy season, have had our first experience in living near plague. The epidemic commenced just after our arrival and grew worse and worse, and came closer and closer to us and the

many on the compound with us (about 200 boys in the boarding-school and orphanage). Thousands left the city to escape the plague, many putting up grass huts in the surrounding fields; still among the 5,000 that remained when the epidemic was at its worst thirty to forty died daily. In some cases large families were almost swept away and children left orphans. We have taken several of these, quarantining



TRANSPORTATION OF DR. EDDY'S BUCKBOARD. (See page 91.)

the town we were well received. The women need help so much; it is a most immoral, wicked town. The most promising feature of the work of our mission there is an orphanage of about fifty boys gathered during the last famine. They are doing well in their studies, are being also taught sewing, weaving (I am using some towels woven on their little native hand-loom), carpentering and gardening, and, best of all, they are learning to know their Saviour. A number show really changed lives.

The hot season change I took at Mahableshtar again, and was thankful not only for the refreshing, cool

them a while in *chuppers* (grass huts) outside of the compound before it was safe to put them in an orphanage. It was sweet to teach these little ones for the first time the name of Jesus. I found it helpful, sitting on the roadside with them, to show and explain to them colored Sunday-school cards on the life of Christ. One case, though not connected with plague, touched me very much. A girl of about ten came to us one evening asking us to take her, saying that she had had nothing to eat all day; that she had left home because her father beat her and told her to go. Some thought we should inquire for her father in Miraj and find if he wanted

his daughter. He was found and came to Sangli after a few days. I shall never forget that meeting between father and daughter! The truth came out that she had been married some years before, had lived a few months in her husband's home and had for the second time run away from there, as her parents-in-law were so cruel, beating her and giving her insufficient food. She said to her father, "I will kill myself before I go back there." Then they both broke down and cried, the rough-looking workingman, but evidently with a father's heart, and the poor little girl, her lips quivering with the bitterness of sorrow that at home we seldom find even in a grown person. The father *said* she might choose whether to stay with us (and go to school) or come back with him. For some time she stoutly held out she would stay with us and never go back to that house and ill-treatment, but finally, taking her apart, he frightened her about us and she consented to go back with him. Sooner or later she must be sent back to her husband's house and parents, for had they not paid money for her?

Many people came for plague medicine, and thus, doubtless, some lives were saved. One poor woman, who had received both medicine and a little money, was one morning found dead near a gate of the compound. The people are generally fatalistic and utterly reckless about infection, even hugging the corpses of their relatives who have died of plague.

One day Mr. Wilson was called to go to the house of one of the Brahman teachers in the boarding-school, as this man's aunt, it was thought, had plague. He found the invalid milking a buffalo cow, and she would not desist till the work was finished! The woman had fever, but Mr. Wilson thought it might be only a cold, the result of bathing in the river, which, though an elderly woman, she had insisted on doing the day before—as a religious act. However, that afternoon she developed a bubo and the next morning died!

I often think of a comparison Mr. Eddy made between the two different attitudes towards the plague and the same towards sin. The Indian people

generally look upon the coming of plague as fate—they live in it, hug it, and succumb to it—while Europeans hate it, fight it, segregate themselves from it, and escape it. So Christians, even, may look upon some besetting sin or weakness as unavoidable and be conquered by it, or they may hate it, shun it, and in Christ's strength gain freedom from it—"reign in life through Jesus Christ."

Two cases of plague did occur on the compound, but God graciously kept this dread disease from spreading in our midst. We were all driven to constant prayer, especially for the boys, and this experience has been to me a new proof of our Father's loving, protecting care and of the peace and freedom from anxiety that He can give under any circumstances when we commit ourselves and others to Him.

I have been very thankful to be able to go to Malkapur, the place proposed for our station, for ten days' touring work before mission meeting. In the mornings we visited some village or part of the town, speaking in two or three houses; at noon visitors came to us, mostly school-boys, who would ask for a hymn and Bible story, and towards evening we went out again, if one of the "elephant showers" that close the rainy season did not prevent, or if we were not kept by little groups of listeners at our stopping place. I praise God for the many opportunities He gave us to witness for Him here. The people are mostly of the farming class and listen well. Many times I was asked, "How can we find out about these things? how become sure?" Many of them cannot read, and many who can, I suppose, cannot understand any more than the Ethiopian who pathetically appealed, "How can I except some one shall guide me?" With not one witness for Christ among the 3,000 in this town and the many surrounding villages—indeed, so far as we know, in some directions not one within 100 miles—how great is their need! My heart goes out to them that soon they may be able to know more of Jesus. Only as His light shines on their darkness can their wants be supplied, their need relieved.

Alice L. Giles.

Not Death, Translation.

There lies before me a letter signed "Your affectionate friend, Eliza D. Everett," which contains these words: "'Tis well we cannot know what the new year is bringing us. May we walk so close to Christ hour by hour that we can receive whatever comes unobtrusively, calmly."



ELIZA D. EVERETT.

How little can be seen of what lies on ahead! The new year was scarcely a month old ere dear Miss Everett had ended her term of faithful service for the Master and begun the newer, higher living, beholding Him, whose she was and whom she served, with open, unobscured vision. What a blessed life she lived! Not only did she model her walk and conversation after the Christ life, but in that fair Syrian land there are scores of noble Christian women whose hearts will be filled with grief when they hear that she has gone home.

It was in 1868 that Miss Everett received a call to go to Beirut and become the principal of the Female Seminary, that pioneer school for the higher education of Syrian womanhood, which

for twenty-seven years she directed with such signal success. How she loved it! How faithfully she devoted every energy and gift of a well-trained intellect, together with deep spirituality, to place it on abiding foundations. In the first letter sent to the newly organized Presbyterian Board of Foreign Missions in 1870 she struck the keynote of all missionary effort: "Without the blessing of God we labor in vain, and the outpouring of His Spirit upon this entire field is our first great want. Especially would I entreat you to remember this school in your prayers, for we wish nothing for it so much as the visitation of the Holy Spirit." Her constant aim was to widen the sphere of influence of the Beirut Seminary, through the uplifted Christ, in the lives and homes of her students.

In 1895 Miss Everett was constrained to resign and return to the United States. But it was to be "absent in the body" only from the land and work to which she had given so many years of her life. Her prayers ever ascended to the throne of God for it, and each week a helpful message of love was sent to those left behind. "In losing her," writes one of her associates, "our school has met with a great and irreparable loss. It sometimes seems as if we could not get along without her." And now all who knew her will re-echo those words for the seminary—for her friends. The summons to meet her Lord found her ready. No post had preceded His messenger, no herald had announced His coming. She "slept, to wake" with no conscious break between the "life that now is and that which is to come." We shall always remember her as one of whom it could be said, she "walked by faith." "Whom not having seen ye love," comes ever to mind when one recalls her life of loyal service, and now, in the presence of the Master, we are sure that she has received the "Well done, good and faithful servant."

"It is the voice of Jesus that I hear;
His are the hands stretched out to draw me
near,
And His the blood that can for all atone
And set me faultless there before the throne."

One Who Loved Her.

“Siao Ta Niang.”

A DAUGHTER OF THE KING.

As we look back over the years 1900 and 1901 we at Wei Hsien certainly have much to be grateful for. Many times during those terrible months of July and August, whose very memory seems like a horrible dream, did Miss Boughton and I—ourselves in safety at Tsingtau—groan aloud at the probable fate of our women and girls of the churches scattered over the Wei Hsien field. Many of the stories that came to us were greatly exaggerated, but we did not know it then, and many times did we look in each other's faces and say, “Will there be one left?” But the outcome was mercifully different from our fears, and in all that district not a Christian woman or girl lost her life at the hands of the Boxers. We do not forget that among the noble army of martyrs were four of our number, two of whom had only the year before carried their work, begun at Wei Hsien, into distant places—Mrs. Wang, killed at Peking, and Su Fang, in far away Shan Si, where she was carrying on her medical work, so well learned after years of work under Dr. Mary Brown. I have often thought of the great surprise in store for Dr. Brown when she reached the other side and found there such old friends as Su Fang, Mrs. Wang and Kwei Hyong. I once heard a dying woman say, “But I'll know no one over there; not one of my people are Christians, and my husband's people are all here.” Certainly there is quite a little circle there now from Wei Hsien, and since Dr. Brown has joined them two more have passed over—Mrs. Li Ping I, a truly brilliant woman of iron will and marvelous executive ability, and Siao Ta Niang. It is of this latter one I want to write.

A SISTER INDEED.

Of those mentioned above she was the most ignorant and I almost wrote the truest Christian, but I would not say that, for all were true Christian women and each in her way a very exceptional woman, but none had so much of that peculiar grace that made Siao Ta Niang so conspicuous. The Chinese call it “Ai sin,” and could you read the thir-

teenth chapter of I. Cor. in Chinese you would find it the word for “love or charity,” whichever way you prefer to read it. I had heard the Chinese speak of her so often, saying, “*Siao Ta Niang ti ai sin shih zai ta*” (the love of Big Sister Siao is certainly great), that it used to be almost a hobby of mine to try to keep count of it. But I gave it up years ago, and so it was small wonder that when she, with several other women, all over fifty-five, asked me to give them names (with the exception of our Christian girls, few girls in China have names after baby days are over), I said at once, “Yours, Sister Ta Niang, shall be Ai Sin.” She protested, saying, “No, that is too good for me;” but the other women insisted she keep it, and so it is that the last letter I have from her, written by her son just before her death, is signed “Siao Ai Sin.” I know little of her history outside of the last twelve years of her life. Years ago, when she was baptized, she was a widow with two daughters and an adopted son. Having no son of her own, and always being a devout woman, even before she became a Christian, in order to insure herself of a son to worship for her when she was gone, she had adopted a grown-up boy, and when he married she turned all her little property over to him.

AN UNGRATEFUL SON.

When she became a Christian this young man made her life a burden, reviling her and locking her out when she came home from church. In after years he became a *quasi* Christian, always close in money matters and forgetting entirely that all he had came from her. I well remember her great joy when she finally got his consent to send the little granddaughter to Mrs. Li Ping I's school; how she put the child and her few belongings on a donkey and proudly walked by her side twenty miles to the school. Years before this she used to make annual trips to Tung Chow school with a bevy of Chang Loa and Shou Kwang girls. Among these girls was her daughter, who developed consumption and, in spite of all that could be done for her, died. For several years

the mother spent her days in tears, forgetting all else in the bitterness of her grief. At last a good friend in the person of a native helper, knowing the true gold underneath, talked long and seriously with her and showed her how she was sinning against God in her rebellious state. He also pointed out to her how she was sinning against herself in ruining her eyes, and, evidently knowing the broad vein of humor in her, said, "I myself will hire some one to cry for you, for I do not want you to become blind." From that time, although her heart was easily touched with another's sorrows, she cried no more for her own. Soon after Dr. Brown and Miss Boughton came to Wei Hsien the brother of Siao Ta Niang was very ill with typhoid fever. Dr. Faries was in the United States, and Dr. Brown was called upon to go and see him. She found the man in a critical condition, with frightened wife and daughters utterly useless in their fear. Dr. Brown saw at once that the older sister was the one to put in command, and all directions as to nursing and medicine were put in her hands. It was this incident that caused Miss Boughton to send for her when, two years later, she had completed her study of the language and needed an elderly Chinese woman to accompany her on her trips to the country.

COMRADES IN SERVICE.

For years these two traveled about on barrow, cart or *shentz*, and mutually helped one another. Siao Ta Niang's eyes were too weak to go in for any regular course of study, but she learned to read the gospels and understand them in hearing Miss Boughton teach the women. She could not be called an educated woman, being barely able to read her Testament and a few simple books; but she had what was far better than education, the real "flavor of the doctrine," as the Chinese put it. From this time until the last months before her death her life was full of active service. And what real service it has been every member of Wei Hsien Station would gladly testify. Sometimes a missionary appreciates some favorite helper because he knows his real worth perhaps better than others, but I know that missionary and native Christian

alike would gladly join their voices in a tribute to this noble old soldier of the Cross! For that was just what she was—willing to endure any hardship for the sake of the story she had to tell, tramping about, preferring to go on foot, so that she could talk with the heathen women in the villages or with the men by the wayside. She never changed the style of her shoes, saying her pointed shoes attracted less attention than the style adopted by our women and girls with unbound feet; but the shoes were very large, and so were the feet in them. She had many experiences in these trips, sometimes among the heathen and sometimes a tour among the churches. Many a time she has shamed me in her zeal and in her pleading for some poor woman or girl whom she wanted to get in Bible class or school.

PERSECUTION.

During the Japanese war one of the first things that made me realize the bad feeling against us was when Siao Ta Niang came in from a near village, and when giving a report of her trip told me that a woman to whom she had given a prayer chewed it up and spit in her face. More than once she came home with her garments covered with mud and filth, and once she was stoned out of a village. Once, at a village near our compound, the people chased her out reviling her as she went, and when, after crossing the little stream, she knelt down and in sight and hearing of them all prayed for them, they said she was crazy. Her eyes were always a great anxiety to us, for the sight of one was all but gone, and the constant travel and use of the other caused many an attack of inflammation that threatened total blindness. One day she came in from a trip with her eyes in a frightful condition. A great dust storm had caught her on the road, ten days' journey from our compound, and between dust and cold her sight was almost gone. When Dr. Brown examined her eyes tears stood in her own, for she felt sure medicine could do nothing. At that time there came a call from Shang Chuang for a Bible woman to go there and teach some inquirers.

PRAYER ANSWERED.

One of our brightest young women could go if she had an older woman for companion. None were at home then, so Siao Ta Niang immediately offered to go. Dr. Brown, feeling the hopelessness of her case, gave her some medicine to keep down the inflammation and said, "Let her go. I can do nothing, and she will be happier if she feels she is doing something." We fully expected to see her blind when she returned after a few weeks, but her eyes were as well as they had been before this incident. The two women told the same story, each from her own standpoint. Siao Ta Niang's, told with the simple faith of a little child, and Liu Ta Sao's, in a cannot-but-believe way. She said the old woman had made a covenant with the Lord that if He would heal her eyes she would work for Him as she never had done before. Many times during the night she found her on her knees praying with all her strength. One morning she arose very early, and there in the dim light was Siao Ta Niang quietly reading her Bible. Liu Ta Sao took her to task for using her eyes, but the old woman said, "The Lord promised me in the night in my sleep that my eyes were healed, and see, it is so!" Many a time after that it seemed that she would become blind, but it was not so. I have heard her give this incident many a time as a reason why she should not take a rest.

About six months before the destruction of our compound we could plainly see symptoms of a serious breakdown in Siao Ta Niang, and Dr. Parks told us plainly her working days were over. Once before this, in the absence of Miss Boughton and when we had no lady doctor, she came to me and told me her general condition. She seemed badly run down, and I gave her a tonic and saw that she had meat and milk when at home. I had a long talk with her, exhorting her to eat better food. Her wages, although only \$1.75 a month, were ample to keep her, if she would only use the money on herself. But her regular charities were a little each month to an old bed-ridden woman of eighty in her own village, and a delicate widow with three little children. She

paid the school dues for her little granddaughter in order to get her son's permission to let her go to school, and a number of times I have known her to supply food for some woman in a Bible class. For years the fact that her eldest daughter, although a Christian, had no opportunities to become more familiar with her Bible had been a great weight on her heart. She had married her into a heathen family before she became a Christian. The family were well-to-do farmers, and although Siao Ta Niang's daughter was a grandmother herself, still her husband's parents yet lived, and she could do nothing without their permission. They were perfectly willing to let her come to me during the slack times of farm work, but although well-off, they were not willing to feed her if she was not going to help with the family work. So for three months each year for three years Siao Ta Niang supplied her food, while she worked away over the gospels and Old Testament.

THE SUMMONS HOME.

When Miss Boughton told Siao Ta Niang that her disease was an incurable one she took it very quietly, but when she heard Miss Boughton's plan that she should have the best of food and care and give up her hard trips, she would not listen to that. "I am quite ready to go whenever the Lord calls me, but while I am here I can never be content to settle down and do nothing." Very soon after this came the message for all foreigners to leave the interior. On the very morning of the burning of our compound Miss Boughton got Siao Ta Niang and her niece off safely to their home. Through the late summer and winter we had frequent messages from her telling of the progress of her disease, but always full of peace and trust, simply waiting for the final summons. Her greatest sorrow was that we were all so far away. After Mr. Chalfant went back to Wei Hsien he made a visit to her village to see her and administered the Lord's supper to her. Soon after this the message came, and she was called home to be forever with the Lord, no longer only an old Chinese woman, but a daughter of the King.

Jennie M. Chalfant.



**"EVERY DAY BRINGS A SHIP -
EVERY SHIP BRINGS A WORD."**

INDIA.

MISS EMMA MORRIS wrote from camp, near JAGRAON, Dec. 14, 1901:

I am out here in the camp with Mr. and Mrs. Jones and children and Miss Clark. On Sunday Miss Mitchell will join us for a week. We are in a district where the villages are so near that we can go to two a day and give our message. Our audiences of women vary from ten to forty, and I do not know how many the men may be able to reach. By taking two villages a day Miss Clark thinks we may be able to reach about one-fourth of the villages on this side of the district. About as much can be accomplished in the Rupar district, but the Morinda district is almost untouched!

We are constantly coming across the fruit of medical work, and whenever we come to a village where a woman has been in a mission hospital for a few days we are sure of a more respectful, attentive and comprehending audience than elsewhere. I become more and more convinced of the value of a medical work sustained by a strong evangelistic force to keep in close touch with the patients after they have left the hospital. I have seen so much that makes me feel there is no more effective agency, at least in India, where we cannot gather the non-Christians into boarding-schools.

We had a very happy close to our year in school. Mr. McConaughie was able to help the children in a very marked way, and many of them have accepted Christ.

MISS ALICE L. GILES wrote from KOLHAPUR, January 15:

I hope you all had a happy Christmas. We had quite a unique one this year, and I want to tell you about it. The day opened with our being wakened about 4 A. M. by Christmas carols, one of them composed for the occasion by our native helper, his wife and our cook joining in the singing.

A FAMILIAR DEVICE OF SATAN.

While we were at Chotahazrie, the *khot* (revenue officer) from a village on the outskirts of the town where we were stopping, called to see us with his nephew. Two of the school-teachers also came at the same time. It was a good opportunity and Miss Wilder and I had a long talk with them. How subtly Satan blinds their minds to the truth. One of the teachers said, "Our souls are God, so what need is there for us to trouble about them?" The *khot* is more open to truth, but only goes so far as to say one should select, taking what appeals to one as true in any religion and rejecting the rest. This man invited us to come to his house in the afternoon and asked leave to have our cook make some preparations. So, while we were not supposed to know what was going on, the cook made cake and biscuits. Our cups and saucers, etc., would be needed, too, we found, for the tea our host wanted to give us, so when we started out, Miss Wilder and I, Miss Thomson staying with Mrs. Wilder, our lunch basket preceded us on a man's head.

From the main road we had about a mile to go across rice fields and two little streams—fortunately they were not full and their beds were stony, so by placing some large stepping-stones we came across without wetting our feet. Finally we reached the house—and such a pretty, peaceful place it was, this lonely house nestled at the foot of a hill on the edge of rice fields, with hills all around. Our host told us afterwards he had called us to this house instead of his usual residence in the village, as there everybody would talk about our visit.

A NATIVE HOME.

We found this family a most interesting and unusual one. The man's three daughters, girls from eleven to fourteen years of age, attend a school near Poona; they were just at home for the holidays. These children, sweet,

quiet girls, can read English with a good, clear pronunciation, and are also studying Sanskrit. The little brother of eight, spurred on by their example, has begun to study English and Sanskrit with his father at home, and is now to go to school. He already reads English fluently. Two of the girls had composed a little poem of welcome for us, and sang it with their sweet, gentle voices. I asked the girls whether they liked going to school, and they answered "Yes," with a pleased smile. All through the little examination I felt glad that these girls had something more to think of and to enter into their lives than have most of their Indian sisters.

READY TO HEAR.

We have met among this simple farming people with much friendliness and readiness to hear the truth. To-day, in a village some two miles from this place, a woman at whose house we had spoken a week ago met us and said, "Won't you come again?" Some of the women have asked me, "Why didn't you call us?" Rejoicing that others want to hear the gospel message, we plan to spend a day soon at this village.

I was talking to an attentive little group, mostly of women, in this village, sitting in a semicircle on the ground, and was trying to lead them to see that we are all sinners and need a Saviour. Before praying I asked them, "What is your greatest need, for what shall we ask God?" "Children," was the answer that came from an old man.

JAPAN.

MISS MARION NIVLING wrote from KOKU-TAJI, MURA, HIROSHIMA, Dec. 30, 1901:

Since my work in Naniwa was in English, and I did not know enough Japanese to work in the language, Miss Ward must take up my task and I move on, for there are other fields to conquer. I have therefore the pleasure of asking you to locate me 200 miles away in a city of 130,000 people in active evangelistic work. About once a week I take my Bible women and go out into the villages where they are willing to hear and I try to teach Christianity. I stay at a Japanese hotel, sit on the floor, bow down to the ground at the beginning and end of my discourse, eat Japanese food served on a little table a foot square, and sleep, as best I can, on the floor, while the people in the next room, just outside the sliding paper doors, laugh and talk and discuss "the foreigner." In the morning I am ready to meet any of the women who want to talk with me about "the Jesus religion."

Then I have children's meetings in different parts of the city and so I am busy as of yore, but in a different way, putting into practice all the vocabulary and theoretical knowledge of Japanese I have gained in my two years' study. I cannot tell you what a joy it is to be able to tell the people the gospel story in their own language. People seem willing to listen, many are anxious to learn.

KOREA.

MRS. SIDEBOTHAM lately wrote from FUSAN:

Let me tell you of one woman's life. She married, at sixteen, a man ten years her senior, whom she, of course, had never seen before. After they had been married about a year a daughter was born. This didn't please the husband for he wanted a son. However, he didn't say much. Two years later another girl was born, and after a while a third girl. The mother arose the morning following the birth of each child and prepared the father's rice, and worked from that time on. She had to try to soothe the man's feelings, and indeed, what excuse would there be for her staying in bed and neglecting her husband, when she had given birth to nothing but a girl baby? Her duty was to try in every way to make him forget the disgrace. In time a fourth daughter was born, and the husband could no longer contain his wrath. He abused his wife, and told her he would not have her in his house any more. A woman who could not bear sons was not fit to live there and out she must go. She pleaded her case and begged to be allowed to remain. But her husband said no. The children, however, had won their way into their father's heart, although they were girls, and he felt he could not part with them. But who was to take care of them with the mother gone? Surely he did not know, and finally he decided he would have to let the wife stay to look after the children. After a time she began to look forward to the birth of a fifth child. How she did hope it would be a boy! Her husband was vexed when he learned of the expectancy, and said he knew it would be another girl. "Oh, don't say that," pleaded Hominy, "I think it will be a boy, because our oldest girl put a cloth around the back of her neck instead of on top of her head." (Koreans have signs for everything, and the one just mentioned is proof of the birth of a boy.) "Oh, nonsense," growled the husband. "It isn't possible for you to have a boy, You haven't the ability." The woman mourned to herself, although she hugged the

possibility of the child's being a boy. She made up her mind that if it were a girl she would kill it at once. So when the time came she crawled away to a room by herself and said never a word to her sleeping husband. Soon the child came, and oh! what joy! it proved to be a boy. The mother called her little girl, who ran to the father and wakening him said, "Oh, father, wake up, we have a new baby." "Keep quiet," blurted out the sleepy man. "But, father," urged the child, "listen to me, the baby is a boy." The father half rose and exclaimed, "A boy!" "Yes," replied the girl. "Come and see for yourself." The father slowly arose and stretched himself. He was inwardly curious to know if it were really true that he had a son, but he mumbled away to himself, "Can't be true. My wife couldn't give birth to a son. Must be a big lie, and I am a fool to go to see." As he entered the room he saw a wee baby on the mud floor, and sure enough it was a boy! Oh, what delight! What pride! He bent over the little infant and reached for blankets, then tenderly tucked the child up and cautioned them to keep it warm. Then for the first time he was willing to notice the mother, the woman who had at last raised herself to a position fit to be noticed, because she had borne a son. The father commanded the oldest daughter to go and prepare the very best food for the mother, while he himself built a fire and then went out to buy meat for her—the first time in all those years that he had noticed her after the birth of a child. And wasn't she happy? Ah, yes! Such rapture had never filled her heart before. The little babe grew very fast and developed rapidly, and at the age of ten months learned to walk. He was so bright and they loved him so! One night as he was toddling around on his tiny feet he fell into the bon-fire, which had been built to drive away the mosquitoes, and was burned to death. Poor baby, poor mother, poor father! Their only son, and such a dear, promising child. Dead? Could it be true? Oh, what grief! But because it was a baby they dared not show their sorrow openly, and hustled the little baby off in the dead of night, as if ashamed to be seen burying it. They were heathen. And yet the heavenly Father looked on and sympathized with them, and, to comfort them, gave them another son. This son lived, and when he was about three years old a little sister was born. But after that, the eighth and last baby was a boy. Soon after that the father died and the

mother was forced to go out and sell fish in order to keep her little family from starving. Poor woman, during the cold winter days she would sit beside her basket and shiver while she tried to warm her freezing fingers by blowing upon them. Her family all grew up, and seven out of the eight are married, so she is now relieved of the care of them. She is the happy grandmother of numbers of grandchildren. And she makes a fine nurse for my baby, even though she is sixty years old.

REV. CHARLES F. BERNHEISEL wrote Dec. 27, 1901, from PYENG YANG, telling some particulars of Mr. Leck's lamented death. He was seized with small-pox, after a long trip lasting five or six weeks, through a part of the country where no missionary had ever been before. "The disease was malignant and ran its course rapidly," says Mr. Bernheisel. "Mr. Leck died at the American mines, where he was taken ill. Our hearts were very heavy. We are thankful that he was at the mines when taken sick, where he had good medical attendance. Had it happened a few days sooner he would have died out in the country, with no foreigners near to care for him in his last hours. Our hearts go out in sincerest sympathy to the bereaved young wife. The Lecks were just getting settled in their new home at Syen Chyun and were happy in the prospect of useful service in that portion of the Lord's vineyard, where the need of laborers is very great. Mr. Leck had made splendid progress in the language and seemed to be just the man for the place and was beloved by the Koreans, but the Lord considered his work ended and judged him worthy of the crown of life.

"Personally his death has come to me with a great shock. Little did we think that of our happy party that crossed the Pacific only a little over a year ago, one should so soon be called up higher. Mr. Leck and I saw much of each other. Living here together in the same station till this fall, engaged in the same struggle with a difficult language, undergoing together our first year's experience on the mission field, and rejoicing together over the opportunities of service that lay before us, we were drawn toward each other in a peculiar way and I feel therefore a deep personal loss. His memory is precious, his influence is lasting, and his early death will be an incentive to the rest of us to be more faithful and earnest in the Master's work while it is day, for the night cometh when no man can work."

PERSIA.

MISS MARY E. BRADFORD writes from TABRIZ, Dec. 7, 1901:

Miss Holliday has gone to a village sixteen miles away and expects to spend the winter in a group of villages that are adjacent. She has a good Christian woman with her, and a helper also. A patient of mine, a quite refined little woman, is so interested in reading the Bible. It is all new to her, and some things very surprising. One general belief among the Moslems is that the prophets were all sinless. They have 2,400 of them, including those of the Old Testament and many others. At one of my visits the lady said, "Have you read the Old Testament?" "Yes." "Do you believe it?" "Yes." "Well, there are some very peculiar things written there. I have been reading the story of Lot, and I don't see how a prophet could do such things as he did." I told her it only showed us how perfect Christ was in contrast to any of them, for she had also read of Abraham's deceit; but her

old nurse took a flying leap out of the difficulty by saying, "It is all a lie; the prophets did not do wrong things, and they have not written it right." I picked up her Persian Old Testament and found it had the date written in it of 1869. She said she did not know they had it, but a few days before had gone over their books and found this. She was interested in reading it, and I thought, "Would that many other copies of this precious book might thus be brought out and read." The next time I went she said she had been reading something she could not understand, for it said the Kingdom of Heaven was like ten virgins. There has been much seed sowing during these many years of work here, and we are seeing more interest than at any time since I came here. The chief priest, who earnestly invited Miss Holliday to the village, says that twenty years ago he did all he could against our work. Next week the fast begins, and the people will be more religious for a month than usual.

OUR BOOK SHELF.

An impressive volume, important and timely, comes to WOMAN'S WORK FOR WOMAN from the press of the Fleming H. Revell Company. The author, the Rev. James S. Dennis, D.D., is well known, both by his long connection with the mission at Beirut, Syria, and by his admirable books, *Foreign Missions After a Century* and *Christian Missions and Social Progress*. The present work is entitled *Centennial Survey of Foreign Missions*, and is rich in carefully tabulated statistics, so arranged that at a glance the student of missions can find any information of which he is in search. The book is a valuable addition to the reference library of ministerial and lay workers for foreign missions.

From the Revell Company we have also an interesting publication which commends itself to every earnest Christian. While Christian civilization carries to the lands it visits the gospel of peace and good will, and at the same time commerce introduces new temptations and new vices, the peoples of the East have a just complaint against us. *Protection of Native Races Against Intoxicants and Opium* is a compendium of testimony sought from 100 missionaries and travelers, and so arranged that it is a formidable campaign document, by Rev. Dr. Wilbur F. Crafts and Mrs. Crafts and by the Misses Mary and Margaret W. Leitch. We quote the words of Bishop Thoburn, of India, with regard to the sale of intoxicants there, a disgraceful traffic in which puts money in American purses: "Among the simple and very ignorant people found in many parts of the tropical world, no kind of intoxicants can be freely placed within reach without the most deplorable results. I am profoundly convinced that there is no

hope of elevating such people while the wretched drinks which are usually sold to them are tolerated in any shape whatever. The rum exported from the United States cannot but work moral and physical ruin among the tribes of Africa, and the various kinds of drink sold under government license in many parts of India are simply a curse to the poor creatures who in their ignorance spend their last penny in purchasing them. The rum traffic is a disgrace to the United States, and our nation will not soon erase the reproach from her history that, when Europe was willing to join in an agreement to abolish the export of intoxicating drinks to a part of Africa, America refused for years to give assent to the proposal.

"The whole tropical world is rapidly coming under the control of nations which profess to be Christian, in a high acceptance of that word. It is, in my opinion, one of the most important questions of the day, whether the millions of the Eastern tropics are to be received as helpless wards, and elevated in civilization and enlightenment, or debauched and crushed by a traffic which recognizes no conscience, shows no mercy, and is amenable only to a gospel of financial greed."

No one who heard the venerable Dr. Paton eloquently protest against the infamy of the rum traffic in the islands where his life had been spent, can ever forget the speaker's words, fraught as they were with intense meaning.

PERIODICALS RECEIVED.—Among others we have recently noted as peculiarly welcome *The Spirit of Missions*, New York; *The Missionary*, Nashville, Tenn.; *The Home Missionary* (Congregational), New York.

HOME DEPARTMENT

Home Study of Missions.

LESSON VI. THE ESTABLISHMENT OF THE CHRISTIAN EMPIRE OF THE WEST.

Ninth to Twelfth Century.

CHARLEMAGNE TO BERNARD OF CLAIRVAUX.

Before beginning the study of this most fruitful period, we may profitably review and fix in our minds a few pivotal dates.

When was Charlemagne crowned?

When did the Normans enter France?

In which century occurred the Mohammedan invasion of India?

When was Germany separated from France?

When was Greenland entered by Icelanders?

Give the date of the Norman conquest of England.

The Beginning of the Crusades. When?

First founding of great Universities. When?

Make a list of some of the great names in the period studied. Amid the multitudinous throngs of the world's population, during the passing centuries, most names are soon lost in oblivion. Few of us know very much about our own remoter ancestors. Choose among the great names between 735 and 1142 A. D. those which had most to do with world and gospel progress.

We now approach

THE SECOND GREAT TRIUMPH OF CHRISTIANITY.

What did Pope Leo III. do on Christmas Day, 800 A.D., and where did the event take place?

After how many shifting centuries were various peoples united in one magnificent church?

Study Charlemagne, illiterate, yet prizing education; arbitrary, yet a statesman; a Christian, yet in many characteristics a pagan; the founder of schools and colleges, the patron of arts, the protector of students. By whom was Charlemagne assisted?

THE GOSPEL'S JOURNEY NORTHWARD.

Through Northern Germany, Denmark, Scandinavia, the Christian religion found its way, striking at the roots of the old Norse mythology.

An interesting feature of the Christianization of this region is that it was accomplished through royal patronage, and that the kings usually sent to England for missionaries to aid them in the effort. Royalty was equal to the warlike task of overthrowing idols, but not to the gentler office of teaching the precepts of Christ. Many incidents of this period would seem to indicate that the ancient prophecy should read: "To the rich the gospel is preached."

Tell something of Ansgar, an early ideal missionary.

The meeting may begin with some stanzas from that peerless hymn of Bernard of Cluny:

"Brief life is here our portion,
Brief sorrow, short-lived care;
The life that knows no ending,
The tearless life, is there."

Let it be full of prayer. The more we pray, the more we shall learn, give and grow. We shall find it interesting to introduce here also, in contrast to the past, a flashlight from the present. Let some one report the recent Convention of Student Volunteers at Toronto.

EVERY CHURCH MEMBER A PREACHER.

Shall the spoken word be effective in China and fail to carry conviction to hearts in America? In the early days every disciple became a preacher, telling to brother, neighbor or friend the good news of the Christ and His power to save. We are often singularly diffident about mentioning Jesus and His love. I have seen a mother unable to talk to her children of that which she held most precious, her Saviour's grace. I have often observed the inability of

fathers to converse on this topic with their sons. Friends, let us ask for so complete an investiture of the Holy Spirit that we shall cease to be cowards among our nearest and dearest. When we are so full of desire for the world's salvation that we shall not contentedly see our children and acquaintances remaining insensible to the Divine love, we shall every day tell some one of the matchless Saviour, who is our Master and Friend.
Emily Fane.

SINCE LAST MONTH.

DEPARTURES:

March 1.—From New York, Dr. Helen R. Newton, returning to India.

December 19.—From San Francisco, Rev. D. N. Lyon and wife, for China. (Omitted by mistake from January number.)

A DOZEN QUESTIONS FOR MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

1. What good suggestion is made about interesting mothers? Page 115.
2. Is a missionary's ordinary day in Japan (or elsewhere) rather full? Page 111.
3. Can you give a side-light on a mother's life in Korea? Page 111.
4. What proof of faith was given by a Hindu maiden? Page 96.
5. State some trials of a medical missionary. Page 94.
6. How did a Chinese Christian receive her new name? Page 107.
7. Could you pass so good an examination as a convert of eighty-five recently did? Page 92.
8. What new industry may be opened for China? Page 92.
9. Is there an analogy between the plague and sin? Page 105.
10. Give an instance of a little girl's trial. Page 105.
11. How did Siao Ta Niang meet death? Page 109.
12. What is your duty about your best programme? Page 91.

SOMETHING NEW.

Both those who are workers in the Little Light Bearer Bands, and those who have doubted the wisdom of the formation of such Bands, may be interested to know of an organization which is unique, in the *Presbyterian Church* at least, namely, the Little Light Bearer's Union of the Presbytery of Washington City.

The work of the four or five Baby Bands under the Foreign Presbyterial Society seemed so scattered that steps were taken in 1900 to form a union of these Bands, the Union to be auxiliary to the Presbyterial Society, but with separate officers—a president, a vice-president and secretary-treasurer.

As was indicated, the object of the Union is to give the work of the Little Light Bearers a certain prestige, and to make the work more effective. The result has been not only the accom-

plishment of this object, but also a three-fold increase in the number of Bands, with what is far better, the drawing in of many hitherto uninterested mothers toward missionary work.

The Union holds only one meeting annually, and raises its small contingent fund by requesting each Band to send to the treasurer not more than fifty cents, and not less than twenty-five cents, annually.

The two meetings of the Union have taken the form of conferences upon the work and the *possibilities* of these Baby Bands—followed by a social hour.

This brief notice is written with the hope that it may meet a need in some other Presbytery, and further information will be gladly furnished by the President of the Union, Miss Mary E. Thompson, 114 S Street, N. W., Washington, D. C.

J. M. T.

"MY SISTER."

I sit within my quiet nook
And muse upon the Holy Book;
About me things are fair to see
That speak of gentle ministry;

And yet, withal, the stress of life,
The outer and the inner strife,
My calmest mood would discompose
But for the constant thought, "He knows."

I bear my trials, or my grief,
Alone through this benign relief;
My life would be one clouded day
But for His helping by the way.

I watch fond faces fade and pale.
I mark my loved ones slowly fail,
I catch the shortening of the breath,
And still my soul in view of death.

I hide beloveds from my sight
Whose hiding means for me lone night,
Only, ay, only, by His aid
Who whispers then, "Be not afraid."

I live my life by Him alone;
I turn to meet the vast unknown

And face each changing mystery
Only because He leadeth me.

The weight of all I could not bear
Should I not call on Him in prayer;
No note of joy could I upraise
Might I not lift to *Him* the praise.

And yet my sister—like to me—
Made in His image thus to be—
Flesh of my flesh, and of my blood,
Knows not the comfort of her God!

Her God and mine—her Saviour, too,
Though hidden from her yearning view;
Lord, let me help to lift those eyes
Unto Thine own in paradise!

To-day I kneel not by her side;
Between us reach the waters wide,
But some sweet day, in yon fair place,
We would together see Thy face!

Her need is mine. How can I be
Content while she hath need of Thee?
How dare I save my soul alone,
And stand without her at Thy throne?

Clara A. Lindsay.

TO THE AUXILIARIES.

[FOR ADDRESS OF EACH HEADQUARTERS AND LIST OF OFFICERS SEE THIRD PAGE OF COVER.]

From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of the month and prayer-meeting third Tuesday, each beginning at eleven o'clock. Visitors welcome.

April. Prayer Union.—*Our Annual Assembly.*

The Thirty-second Annual Assembly of the Woman's Foreign Missionary Society of the Presbyterian Church (Philadelphia) will be held in the Second Presbyterian Church, Cleveland, Ohio (Rev. Paul F. Sutphen, D.D., pastor), April 23 and 24, preceded by a prayer-meeting on Tuesday evening, the 22d. According to the by-laws, "One delegate may be sent from each Presbyterial Society, each Auxiliary, each Young People's Band." Y. P. S. C. E. working with us are also entitled to the same representation.

Cordial hospitality is extended by the ladies of Cleveland Presbytery to all *delegates* and *missionaries* who may attend the meetings. Board will be secured for others desiring it at hotels and boarding-houses conveniently located. The names of delegates and all applications for board and entertainment must be sent not later than April 8 to Mrs. C. C. Young, 76 Tilden Ave., Cleveland, Ohio.

In order to secure a reduction in railroad rates, it is required that a guarantee be given that a certain number will take advantage of such a reduction. As much difficulty has been experienced in previous years in securing the number required who wish to avail themselves of the reduction in rates, it has been deemed wiser this year not to attempt to secure it.

There has never been any lack in the number of delegates or visitors, but many wish to take advantage of stop-over privileges (which reduced rates will not allow), and on many roads the regular excursion ticket offers better advantages than a reduced rate.

These are the causes that have governed the committee in its decision to refrain from making application for reduction. It is earnestly hoped that no one will absent herself from the assembly by reason of this decision. Application at your own railway station may result in securing favorable rates.

THE Tuesday evening devotional meeting will be led by Miss Evans, President of Lake Erie College, Painesville, Ohio, and it is earnestly desired that, so far as possible, all who attend the assembly may arrive in time to be present.

Among the missionary speakers expected are Miss Nassau, Africa; Miss Noyes, Miss Hawes, China; Miss Mary Forman, India; Miss West, Japan; Miss Dale, Persia, and a number of others who will have a place on the programme.

A POPULAR meeting will be held on Wednesday evening, Dr. Sutphen presiding, with missionary addresses by Rev. C. A. R. Janvier, India, and C. H. Irvin, M. D., Korea.

MUCH thought is being given to the preparation of the different conferences, so that the officers of all departments of the work may

expect much help from the discussions. A meeting for the children, on Thursday afternoon, will be a new feature of the assembly. The little ones and young people may look forward to missionary addresses specially directed to themselves. Let each presbytery be well represented through its respective organizations. The invitation to them is not only cordial but pressing, and the need to the parent society of their presence is most important for the future advance of the work. No one will turn empty away from the assembly if she goes in a prayerful spirit and with a deep sense of the individual responsibility resting upon her.

MISS ANNIE G. DALE was a most welcome guest at our February prayer-meeting. Several months of her furlough have been spent in Germany, which will now be completed in America. Her presence in Cleveland will give an opportunity to her numerous friends to welcome her and hear from her own lips of her important work among the women and children of Persia.

TREASURER'S books close April 20. Presbyterial treasurers will please not wait until April 17 or 18 to forward their money—for by so doing they may miss a correct credit for the year. Should there be any incorrect entry made and Mrs. Fishburn be necessitated to communicate with you, a reply could not reach her in season to forward her report, as on the morning of the 23d it must be presented to the Assembly. Also note that missionary money contributed by the *Home Department of Sunday-schools* should be classed as Sunday-school money, and as such sent to the *treasurer of the Board of Foreign Missions, 156 Fifth Avenue, New York.*

Medical Work in India (price 3 cts.) now ready. We regret an unavoidable delay in the issue of the *Schools and Colleges of India*, but it is hoped it will be ready by the latter part of April. *Home Life in India, Bartholomew Ziegenbalg* (a hero), each 2 cts.; *For Love's Sake* (poetry), *A Bit of Zenana Work*, each 1 ct.; *Question Book*, 5 cts.; *Illustrated Program*, 5 cts. per doz.

From Chicago.

Meetings at Room 48, Le Moyne Block, 40 E. Randolph Street, every Friday at 10 A.M. Visitors welcome.

THE Thirty-first Annual Meeting of the Woman's Presbyterian Board of Missions of the Northwest will be held in the First Congregational Church, corner of Nineteenth and Davenport Streets, Omaha, Nebraska, April 23 and 24. There will be a preliminary meeting of the presbyterial and synodical officers with the members of the board at 7.30 Tuesday evening preceding.

It is hoped that no presbyterial or local society has failed to appoint a delegate or to send her name to Mrs. Margaret Sidwell, 2917 Mason street, Omaha, and that each delegate has received from her a card with the name and address of her hostess.

A fitting motto for every such guest is that of the apostle, "Be courteous;" for from the time she notifies her entertainer of the expected hour and station of her arrival until she informs her of the safe ending of her homeward journey, it is brightened by constant use.

FEBRUARY 7, in the sudden home going of Miss Eliza D. Everett, whose long and efficient service at the head of Beirût Seminary made hers an honored name throughout the Church, the Board of the Northwest lost an ever helpful friend. During the years since she left her Syrian girls in the care of our own Miss Barber of Joliet, Chicago has been her home.

THE close of the tenth month of the year, ending April 20, left the treasury still in an ebbing tide. For the first time within our memory the 19th of the month brought no letter, and only two came on the 20th. For four years in succession the Board of Foreign Missions has joyfully reported to the General Assembly, "No debt." Let us make the number five!

Honor to the faithful minority who, during such a retreat, have given as if they did indeed "remember the words of the Lord Jesus." In one of our youngest churches, to which a student, soon to go as a foreign missionary, is ministering, the young people alone have given \$110 to this cause.

THE field secretary expects to attend four presbyterial meetings in Iowa from April 8 to 21.

THE usual spring presbyterial letter from the field secretary was sent out about March 4. If presbyterial presidents and secretaries failed to receive a copy, one can be obtained by writing to Miss Stebbins.

WILL not presbyterial officers kindly send a copy of their programmes for the spring presbyterial meetings to the field secretary?

From New York.

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A.M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

THE Thirty-second Annual Meeting of the Women's Board of Foreign Missions of the Presbyterian Church, New York, will be held on Wednesday, April 9, at 156 Fifth Avenue, in accordance with the decision reached last April in Boston to hold a meeting for business only every alternate year. Delegates will be warmly welcomed at headquarters, and it is hoped that there will be a good representation from those societies near enough to New York to make it possible to attend a short session.

EVERY band leader should possess a copy of *People and Places on the Foreign Field*, containing nearly two hundred illustrations of native customs, examples of writing, scenery and maps. It costs but ten cents and is not new, but new uses can be made of it every day in interesting the children. One leader recently prepared as many cards as there are mission fields, pasted on each card pictures cut from this pamphlet and selected to suit the particular children under her care. The reverse sides contained maps. Postage stamps

were added, and the name of the country and a Scripture verse or hymn in the native writing—these particularly interesting the boys. The children would enjoy preparing such cards themselves.

MISS M. E. PIERCE of Castile, who died January 21, had been since 1888 the treasurer of the Woman's Foreign Missionary Society of the Presbytery of Genesee, and was an able and efficient officer. She will be greatly missed in this as in the other positions which she filled in the activities of the church, the town and the State.

MISS ANNIE S. GOWANS sailed from San Francisco, S. S. *Doric*, February 15, to join the Peking Mission. Miss Gowans is from Toronto, Canada.

MISS GRACE E. WILDER asks that a statement which appeared in the December issue, under this heading, be somewhat modified. She wrote from Kolhapur, India, January 28, to this effect: "Over 1,000 famine children have come under the care of our mission, but only at Kolhapur, Vengurle, Sangli and Miraj. Some of the settlement ladies helped for a time in the care of famine children. The greater number of these dependent little ones are at Kadoli."

LEAFLETS ON INDIA: *Historical Sketch*, 10 cts.; *Question Book*, 5 cts.; *Flash Lights*, 3 cts.; *For Love's Sake, Of Countless Mothers I Am Only One* (poems), each 1 ct.; *If They Only Knew, How the Battle Goes, Travel and Life at Dehra Doon, Sowing and Reaping, Hindu Widows, Home Life, In the Tiger Jungle*, each 2 cts.; *What is a Zenana? Maharani*, each 1 ct.; *The Call of the Great Physician* (Sara Seward Hospital), published by the Board of Foreign Missions; *Map of India*, 1 ct.; also *China and Africa*.

NEW PUBLICATIONS.—*Some Notable People of Syria, Darkness and Light in Africa*—programme with hymns and Bible reading—5 cts.; *The Great Physician*—His words and deeds—Bible reading for medical missionary meeting—1 ct.; per 100, 60 cts.; acrostic, "Medical Missionary," 1 ct.

From Northern New York.

THE Thirtieth Annual Meeting of the Woman's Presbyterian Foreign Missionary Society of Northern New York will be held in the Presbyterian Church, Sandy Hill, N. Y., the Rev. C. D. Kellogg, pastor, Wednesday and Thursday, April 16 and 17, 1902. The first session will be held on Wednesday, April 16, at 3.35 P. M., and will be a devotional service, which will be followed by a conference. The evening session, at 7.30 P. M., will be addressed by the Rev. C. A. R. Janvier.

Thursday, April 17, the sessions will open at 9 A. M. The missionary address at the morning session will be given by Miss Grace Newton, of Peking, China. Young people's work will be considered at the afternoon session.

All delegates desiring entertainment are requested to send their names, with addresses in full, to Mrs. Susan A. R. Taylor, Sandy Hill, N. Y., not later than April 8.

The trains on the D. & H. R. R. make con-

nection for Sandy Hill at Fort Edward, N. Y. The cars of the Hudson Valley Railroad Company (electric) leave Waterford for Sandy Hill every hour on the even hours. The trolley cars from Troy to Waterford connect with the Hudson Valley Railroad.

Notices of the meeting, with time of arrival of trains, etc., will be sent local secretaries by March 28.

On Wednesday, April 16, there will be a meeting of the district secretaries in the church parlors at 2.40 P. M. It is earnestly requested that as many of the district secretaries as possible attend this conference. Notice of this meeting will be sent by the chairman to all the secretaries.

From St. Louis.

Meetings the first and third Tuesdays of each month at Room 21, 1516 Locust St., St. Louis, Mo. Missionary literature for sale at the above number. Visitors always cordially welcome.

The Twenty-fifth Annual Meeting of the Board of the Southwest will be held in St. Louis, April 23, 24 and 25, in the First Presbyterian Church (Rev. W. J. McKittrick, pastor), corner of Washington Avenue and Sarah Street.

It is desired to hold a conference of synodical and presbyterial officers on the afternoon of Wednesday, the 23d, and there will be a popular meeting Wednesday night. The regular sessions of the Board will be held Thursday and Friday, closing early Friday afternoon to make it easy for those who desire to take night trains.

It was in the old First Church that the Board of the Southwest was organized in 1877.

One hundred delegates assure us a reduction in railroad rates.

Delegates should send their names not later than April 5 to Mrs. James F. Fry, 24 Lewis Place, St. Louis, who will notify them of their places of entertainment.

Each delegate will please inform her hostess of time of arrival.

It is with feelings of deep gratitude that we approach our Silver Jubilee. So many blessings have come to us as individual workers, and as a Board at large, that we find it hard to adequately express our thankfulness to the Master for the privilege of working together with Him. We believe that if one delegate from each presbytery should be appointed custodian of the Jubilee fund, and if a special collection of this fund should be made, it would add to the beauty and solemnity of the occasion. Societies that had already sent in their Jubilee money might receive vouchers to deposit with the collection instead of the money itself.

We hope that there will be a larger attendance from the auxiliaries this Annual Meeting than there has ever been before. The programme will be an unusually attractive one, the programme committee hinting of Dr. Courtenay Fenn, who spoke last year at Carthage; Dr. Underwood of Korea, and Mr. Hadoworth of Japan, who was in the midst of that wonderful Japanese revival, beside others. Those of us who have had the privilege of at-

tending many Annual Meetings can testify to the contagion of enthusiasm in meeting our fellow-workers, to the spiritual uplifting that comes from getting away, even for only a few days, to a place apart to talk of the "affairs of the kingdom," to the pleasant social intercourse with the friends in the work whose names are familiar to us and whose faces we are so glad to see. Will you not make a strenuous effort to come this year and see for yourself how helpful these conferences are? And bring all the enthusiasm with you that you can muster, to add to the common stock and thus make a large surplus, so that those who come without any may have a goodly share to carry back to their homes with them.

DOES it not seem superfluous to have to say that at 1516 Locust Street only *foreign* missionary literature is to be had? And yet from time to time applications are received there for *home* missionary literature. And please apply *directly* to the rooms, to Miss Mary N. Keith, and *not* to one of the Board's officers, if you want *prompt* service in such matters.

NEW LITERATURE.—*The Philippines*, 2 cts.; *Points of a Good Missionary Society*, 2 cts.; *Hospitals in China*, 2 cts.; *Hospitals in Africa*, 2 cts.; *Ancestor Worship in China*, 1 ct.; *Boarding and Day-schools in West Africa Mission*, 3 cts. The leaflets for study of India include *Fruits of Christian Science*, 2 cts.; *Missionaries in India*, 2 cts.; *Historical Sketch of Missions in India*, 10 cts.; *Questions and Answers*, 5 cts.; *William Carey*, 2 cts.; *The Haystack Prayer-meeting*, 2 cts. We hope also to have *Hospitals in India*, 2 cts.; *Boarding and Day-schools in India*, 3 cts.

For the above address Woman's Presbyterian Board of Foreign Missions of the Southwest, Room 21, 1516 Locust Street, St. Louis, Missouri.

From San Francisco.

Public meeting at 920 Sacramento Street the first Monday in each month at 10.30 A.M. and 1.15 P.M. All are invited. Executive Committee, third Monday.

THE Twenty-ninth Annual Meeting of the Woman's Occidental Board of Foreign Missions will be held on April 2, 3 and 4 at our Presbyterian Mission Home, 920 Sacramento Street, San Francisco. The meeting will open Wednesday at 2 P.M.; Thursday evening the young people's meeting, and Friday afternoon will close with a reception to the visiting delegates and friends. The missionary hour will probably take place Thursday afternoon. We hope to receive a large number of delegates, who will be entertained, and who are invited to remain till Saturday morning.

LEAFLETS FOR APRIL: *Historical Sketch of India*, 10 cts.; *Questions and Answers*, 5 cts.; *A Bit of Zenana Work*, 10 cts. per doz.; *Medical Missions in India*, *What is a Zenana and Who Lives in It?* 10 cts. per doz.; *Premadini* (a true story), 15 cts. per doz.; *Soo-boonagum Ammal* (a true story), 15 cts. per doz.; *Home Life in India*, 15 cts. per doz.; *Adoniram Judson*, *William Carey*, *Alexander Duff*, in paper, 30 cts. each; *Woman's Rights in India*, 10 cts. per doz.; *How Hindu Christians Give*, 15 cts. per doz.

From Portland, Oregon.

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

DR. MAUDE ALLEN has arrived from India and is much improved in health. She is visiting in Oakland, California, with her parents. Dr. Allen will be in Portland for the Annual Meeting and will give an address at the popular meeting on Wednesday evening, April 16.

Other missionaries whose presence is assured, and who will add interest to the meeting by addresses, are Miss Julia Hatch, Miss Helen Clark, and Mrs. M. K. Paul. We hope also to have Miss Ellen Strong at some of the meetings.

THE exhibit committee is very busy collecting articles which illustrate the life and customs of the heathen in all lands, with par-

ticular reference to the religions of these peoples. This exhibit will be formally opened at the Annual Meeting and doubtless will be one of the attractive features. There will be a number of idols that have been used in worship, a Chinese "Goddess of Mercy" altar, totem poles, etc., beside many photographs of our missionaries and their helpers, and of the founders of the missionary movement in the North Pacific territory.

SEND the names of your delegates to the Annual Meeting to Mrs. W. J. Honeyman, 63 N. Twentieth Street, Portland, Oregon, who will mail them cards bearing the addresses of their hostesses.

Delegates will please notify their hostesses of the date of their arrival.

No special rates could be secured on the railroads. Delegates are asked to purchase round-trip tickets.

NEW AUXILIARIES AND BANDS.

ARIZONA.

Peoria, W. M. S.

INDIAN TERRITORY.

Dwight Mission, Busy Bee Bd.
Atoka, W. M. S.

KANSAS.

Harper, Ever-Ready Bd.

MISSOURI.

Fairview Ch. (Adrian P. O.), W. M. S.
Kansas City, 5th Ch., Mission'y Club.

OHIO.

Massillon, Bd.
Youngstown, Westminster Ch.,
Workers for Jesus.

PENNSYLVANIA.

Concord Ch. (Carrick P. O.),
Young Ladies' Bd.
Philadelphia, Union Tabernacle,
Young Woman's Society.
" Wharton Ch., Aux.
Uniontown, Central Ch.,
Willing Workers.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from Feb. 1, 1902.

[PRESBYTERIES IN SMALL CAPITALS. *THANK OFFERING.]

ATHENS.—Beverly, 4.60; Gallipolis, 12; Marietta, 12.41; Veto, S.C.E., 5; Warren, S.C.E., 5, \$39.01
BALTIMORE.—Baltimore, 1st, A Lady, 500; Sparrows' Point, S.C.E., 3.44, 503.44
BELLEFONTAINE.—Rushsylvania, S.C.E., 3.40
BLAIRSVILLE.—New Kensington, S.C.E. Jr., .50
CINCINNATI.—Cincinnati, 1st (*7.03), 13.23, Golden Circle (*2.15), 5.65, King's Messengers (*4.50), 15.30, Lights for Darkness, *2.33, S.C.E., 5.55; 2d Ch. (*7.8), 119.50, Y.L.S., 16.03; 3d Ch. (*10.30), 27.05; 5th Ch., *3.50; 6th Ch. (*5), 15; 7th Ch. (*80.50), 99.25; Avondale (*36.30), 235.39; Central, *6.50; Clifton, *2.70, McAlpin-Bd., 7.50; Knox (*2.54), 4.62; Mohawk (*5), 33.51, Buds of Promise, 1.56, King's Messengers, 1.83; Madisonville, A Lady, 5; Mt. Auburn (*32.80), 141.73, S.C.E., 9.25, Clifford Chapel Aux., 2; Sabbath Day (*10.25), 35.25; 2d German, S.C.E., 5; Walnut Hills (*40), 120, Humphrey Bd., 19; Westm'r, 22.64; Westwood (*9.67), 24.67; Cleves and Berea, 3.80; Delhi, S.C.E. Jr., 10; Glendale (*10.80), 23.22, S.C.E., 3.50; Harrison (*8.50), 14.10; Hartwell (*2.75), 12.75; Lebanon, *25; Linwood (*5), 14, Calvary Workers, 2; Loveland (*9.40), 16.40; Madeira, S.C.E., 2.50; Montgomery (*7.50), 13.50, S.C.E., 3; Morrow, *5.87; Norwood (*11.88), 17.88, Y.P. Bd., 5, S.C.E., 4; Pleasant Ridge (*8.30), 15.70; Pleasant Run (*5.17), 11.50; Reading and Lockland, 3; Springdale, *37.27; Williamsburg, 4; Wyoming (*17), 52.90, Y.L.B. (*5.70), 18.20, S.C.E., *50; Plate Collection, 6.66, 1,316.79
HUNTINGDON.—Altoona, 1st, 33.72; 2d Ch., 32.75; 3d Ch., S.C.E., 2; Bellefonte, S.C.E., 191.92; Clearfield, 14.25, S.C.E., 60, S.C.E. Jr., 25; Curwensville, Rebecca Bd., 25; E. Kishacoquillas, 58.30, S.C.E., 10; Huntingdon, 36.25; Kylertown, 6.80; Lewistown, 119.50; Logan's Valley, S.C.E. Jr., 25; Lost Creek, 10; Lower Spruce Creek, 6; Martinsburg, 19.70; Sinking Valley, 33.21; Spruce Creek, 241.51, Daughters, 16.75, C. W. Stewart Bd., 12.03, I-Will-Try Bd., 13.16; Tyrone (*15.82), 63.83, Moore Aux., 3; Warriors' Mark, 169, 1,238.68
JERSEY CITY.—Bayonne, S.C.E., 1; Englewood, 1st, 500, Steady Streams, 6; Garfield, S.C.E., 2; Hackensack, 5, S.C.E., 5; Hoboken, 1st, 13.55, S.C.E., 20, S.C.E. Jr., 3; Jersey City, 1st, 25.20, Y.L. Aux., 21; Westm'r, 8; Kingsland, S.C.E., 5; Leonia, 3.42; Passaic, 1st, 25.52; Paterson, 1st, 30; 2d, 50; East Side, 65; Redeemer, Y.W. Aux., 7.50; Rutherford, 23.35; Tenafly, 5; W. Hoboken, S.C.E., 9.89, 834.43
KITTANNING.—Goehenville, 5.55
LIMA.—Ada, 10.38; Delphos, 7.91; Enon Valley, 6; Findlay, Y.L.S., 12.50; Lima, Market St., 32.50; New Stark, 4; Ottawa, 16.50; St. Mary's, 12.39; Sidney, 75; Van Buren, S.C.E. Jr., 2.50; Van Wert, 3.78, 183.46
MAHONING.—Lisbon, S.C.E., 25.00

NEWARK.—Arlington, 1st, S.C.E., 25, S.C.E. Jr., 5; Bloomfield, 1st, 125, S.C.E. Jr., 8; Caldwell, 15.25; Montclair, 1st, 100, S.C.E., 13; Trinity, 25; Grace, 35; Newark, 1st, S.C.E., 30; Forest Hill, 15, S.C.E., 7; High St., 45.18, S.C.E., 10.40; Park, S.C.E., 50; Roseville, 80, Mission Juniors, 60; South Park, 170, Helping Hands, 5, Faithful Workers, 4, Home Dept., 5, 832.83
NEWTON.—Belvidere, 1st, 30, S.C.E., 5; 2d, 25; Blairstown, 30; Newton, Byington Bd., 25, Watchers, 16.50, Girls' Boarding Sch., 10; Phillipsburg, Westm'r, 27.15; Stewartville, 12.50, S.C.E., 3.36; Stillwater, 7.07; Wantage, 1st, 3; Washington, 75, 269.58
PHILADELPHIA.—1st Ch., 49.10, S.C.E. Jr., 20; 2d Ch., 200, Beadle Bd., 100; 10th Ch., 550, S.C.E., 25; Bethlehem, Cl. 66, 20, S.C.E. Jr., 3.69; Cohocksink, 88.39; Covenant, S.C.E., 5; Emmanuel, S.C.E., 25; Evangel, S.C.E. Jr., 5; Hebron, 25; Holland, S.C.E., 10; N. Broad St., Wadsworth Bd., 50; Northminster, Y.L.B., 25; Princeton, First Fruits, 30; South, 31; Tioga, S.C.E., 100; West Park, 8.40, 1,370.98
PITTSBURG AND ALLEG. COM.—Allegheny, 1st, 125; 2d, 13; Brighton Road (*31.50), 38.10; Central, S.C.E., 35, Macedonian Bd., 50; McClure Ave. (*26), 76.55; North, 33.40; Aspinwall, 25; Avalon, *40; Beaver, *75; Bellevue, *45; Canonsburg, 1st, 30, S.C.E., 10; Chartiers, 15; Concord, 15; Crafton (*26.05), 44.86, C. Hawes Bd., 25; Edgewood (*60), 135; Glenashaw, 17; Glenfield, *6.05; Hiland, 19; Hoboken, 5; Ingram, *11.50; Lebanon, Y.P.S., 26; McDonauld (*30), 49.85; Mansfield, 38.75; Mt. Pisgah, 7; Oakdale (*43.45), 53.80; Oakmont, *14; Pittsburgh, 3d, 75; 6th Ch., (*16), 66; Bellefield (*70), 138, Y.L.B., 61; E. Liberty, Buds of Promise, 50, Y.L.B., 16.93; 43d St., 33.70; Homewood Ave. (*25), 61, S.C.E., 7; Lawrenceville (*52), 69, S.C.E., 15; Oakland, S.C.E., 10; Point Breeze, 20, W. Workers, 100; Shadyside, 289.50; Tabernacle (*48.50), 53.95; Raccoon, 44; Sewickley, 71.20; Sharon, 6; Sharpsburg, *33.43, Boys' and Girls' Bd., 7.34; Tarentum (*13), 40; Wilkinsburg, 25, S.C.E., 75, S.C.E. Int., 25, Reed Bd., 60, 2,581.91
PORTSMOUTH.—Ironton, 8.98; Jackson, 6; Mt. Leigh, 6; Portsmouth, 1st, S.C.E., 25; Ripley, 2; West Union, 1.25, S.C.E., 5, 54.23
WASHINGTON.—Allen Grove, S.C.E., 6.00
MISCELLANEOUS.—Devon, Pa., Miss Mary I. Williamson, 2; Honesdale, Pa., Legacy, Miss C. N. Torrey, 1,000, 1,002.00

Total for February, 1902, \$10,257.79
Total since May 1, 1901, 88,676.63

MRS. JULIA M. FISHBURN, Treas.,

501 Witherspoon Bldg., Philadelphia, Pa.

March 1, 1902.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to Feb. 20, 1902.

* Indicates gifts for India Famine Orphans.

ABERDEEN.—Eureka, Jr. C.E.,	\$2.00
ALTON.—Lebanon, Mrs. Lyman Marshall,	24.00
BISMARCK.—Mandan, Jr. C.E., *5; Steele, C.E., 1,	6.00
BLOOMINGTON.—Onarga, Mrs. A. L. Gould, 60; Wenona,	
C.E., 15,	75.00
CAIRO.—Bridgeport,	5.10
CENTRAL DAKOTA.—Colman, 3; Bethel Ch., C.E., 3;	
Flandreau, Jr. C.E., 7.81; Huron, 35.30, C.E., 5, Jr. C.E., 7;	
Rose Hill Ch., 3.33; Onida, 3.25; Wentworth, C.E., 4;	
Woonsocket, L.A.S., 10,	81.69
CHICAGO.—Austin, Faith Ch., C.E., 55; Berwyn, 10;	
Buckingham, 5.50; Chicago, Belden Ave. Ch., 20.10, Jr. C.	
E. 3.50; Central Pk. Ch., 6; Ch. of the Covenant, 40; 1st,	
145.50; 2d, 437.75; Crerar Chapel, C.E., 5.50; 4th, 383;	
Christ Ch., C.E., 12; 6th, 55; 7th, 6.50; 41st St. Ch., C.E.,	
150; Endeavor Ch., 5; Englewood, 1st, 8; Hyde Pk., 72,	
Busy Bees, 6.25; Lake View, Y.L.S., 25; Olivet Mem'l Ch.,	
Y.L.S., 5; Ridgeway Ave. Ch., Jr. C.E., 2.50, *3; Wood-	
lawn Pk. Ch., C.E., 15, Jr. C.E., 5; Evanston, 2d, C.E., 4.50;	
Gardner, 5; Kankakee, 28.30; Lake Forest, 179.50; Manteno,	
C.E., 15; Peotone, 8.40; Thornton, Homewood Ch., 1;	
North Waukegan, 2; Waukegan, 76.70; Wilmington, C.E.,	
6; Miss Ida Stults, 8.50; Anon., 10,	1,830.00
DES MOINES.—Adel, 10; Albion, 30, C.E., 2.50; Center-	
ville, 1.94; Charlton, 18.75; English Ch., 3.40; Colfax, 12;	
Dallas Center, 4.85; Des Moines, Central Ch., 97, C.E.,	
42.50, C.E., Sec. B., 9.60; East Ch., 12.50; 6th, 15; Westm'r	
Ch., 6.79, C.E., 12; Highland Pk. Ch., 9.41; Dexter, 18.75;	
Garden Grove, 13.59, C.E., 1.35; Indianola, 18.75, C.E., 5;	
Knoxville, 6.83, C.E., 2.91; Plymouth Branch, 3; Leon,	
9.23; Newton, 19.43; New Sharon, 2.50; Oskaloosa, 18.95,	
C.E., 6.60; Perry, 5.35; Russell, 10, C.E., 5; Winterset,	
46.89; Osceola, 4.85,	486.77
DETROIT.—Holly, 3.25; Northville, 1; Phyl. Soc., 10, 14.25	
DUBUQUE.—Coggon, C.E., 4.10; Dubuque, 1st, 3.45; 2d,	
20.43; Hopkinton, 14.56, C.E., 9; Independence, 22.62;	
Jesup, 2.42; Lansing, 4.85; Manchester, 3.49; Maynard, C.	
E., 1.75; Oelwein, 4; Otterville, 1.80; Cono Center Ch., 2.91;	
Volga, Mrs. Chas. W. White, 1; Pine Creek Ch., 6.79,	103.17
FLINT.—Caro, 5; Fenton, 2; Flint, 24.37; Lapeer, 40.74,	
C.E., 4; Marlette, 1st, 5, C.E., 4; 2d, 3.85,	88.96
IOWA CITY.—Washington, Jr. C.E.,	5.00
MADISON.—Platteville, German Ch., 5; Prairie du Sac,	
C.E., 5,	10.00
MONROE.—Phyl. Soc.,	10.00
NIORARA.—Coleridge, 3.86; Pender, 2.50; Ponca, 3.50;	
Wakefield, 10; Wayne, 5; Winnebago, 4,	28.86
OTTAWA.—Aurora, C.E., 15; Brookfield, 155.45; Elgin,	
C.E., 5; Mendota, C.E., 12; Ottawa, C.E., 5, Jr. C.E., 3.25;	
Streator, 5,	200.70
RED RIVER.—Fergus Falls, 50.50; Maine, C.E., 10; War-	
ren, 2d,	62.50
SAGINAW.—Bay City, 1st, 5; Saginaw, 1st, 6,	11.00
ST. CLOUD.—Kingston, 1; Litchfield, 25,	26.00
ST. PAUL.—Rush City, 7; St. Croix Falls, 5.60; St. Paul,	
Central Ch., 18.30, C.E., 50; 1st, 20; House of Hope Ch.,	
35.50; Macalester, 14.40, Mrs. Hunt's Cl., 6.50; Stillwater,	
Allbright Bd., 12.50,	169.80
SCHUYLER.—Camp Point, C.E.,	3.00
SOUTHERN DAKOTA.—Alexandria, C.E., 10; Parker, 33.66;	
Sioux Falls, 4.10,	47.76
Total for month,	\$3,291.56
Total receipts since April 20, 1901,	37,045.86
Mrs. C. B. FARWELL, Treas.,	
Room 48, LeMoyné Block, 40 Randolph Street.	
CHICAGO, Feb. 20, 1902.	

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for February, 1902.

* Indicates Praise Offering.

BINGHAMTON.—Binghamton, 1st, C.E., 3.70, King's Daugh-	
ters, 20; Floral Ave., 6; North, C.E., 5; Ross Mem'l, 7; De-	
posit, C.E., 5; Nichols, 2.37; Waverly, 22.72,	\$71.79
Cortland, Legacy, Mrs. Thomas Street,	1,000
BROOKLYN.—Brooklyn, Bethany, C.E., 10; Central, Bush-	
wick Branch, 15; Classon Ave., 61.45; Duryea, 25, C.E.,	
7.12, Jr. C.E., 1.14, 1st, 69.78, City Pk. Branch, 3.66,	
C.E., 5.30; 1st German, 15; Grace, G. M. Bd., 17.50; La-	
fayette Ave., 850; Memorial, 11.66, G. M. Bd., 5; Prospect	
Heights, 19.96; Ross St., 9.58, C.E., 41; 2d, 91.84; S. 3d St.,	
53.86, Y.L., 16.06; Throop Ave., C.E., 100; Westm'r, 7.18;	
West New Brighton, Calvary, 20.41; Stapleton, 1st, Edge-	
water, 21,	978.50
CATYGA.—Auburn, 1st, 55, Y.P., 35; Central, 100, K.D.,	
25; Westm'r, 5, C.E., 5, Y.L., 3; Aurora, 25; Dryden, 10.50;	
Fair Haven, 6; Genoa, 2d, 3; Sennett, C.E., 5,	277.50
GENESEE.—Attica, 21.36; Batavia, C.E., *30; Bergen,	
10; Castile, 6.06; Corfu, 10; East Bethany, 4, Jr. C.E.,	
1.25; East Pembroke, C.E., 12; Le Roy, 22, C.E., 5; Perry,	
40, Jr. C.E., 5; Warsaw, 54,	220.67
HUDSON.—Florida, Jr. C.E., 4; Haverstraw, 17.28; South	
Centerville, C.E., 5; Washingtonville, 30,	56.28
LYONS.—Clyde, 20; Lyons, 48.87; Rose, 5,	73.87
MORRIS AND ORANGE.—Morristown, South St.,	156.25
NASSAU.—Elmhurst, Newtown, C.E., 15; Huntingdon,	
Central, 4, Hearty Helpers' Bd., 15; Ocean Side, 1st, C.E.,	
5; Roslyn, 5.75, C.E., 20; Springland, Springfield Ch., 5,	
C.E., 1.50,	71.25
NEW YORK.—New York, Bethany, C.E., 16.50; Brick,	
400; Central, 45; Ch. of Covenant, 50; Church of Puritans,	
Puritan Guild, 25; Faith, 2; 1st, 550; 1st Union, 13, C.E., 5;	
14th St., 8.63, Y.W. Ass'n, 15; Madison Ave., 300; Madison	
Sq., 1,212.50; Mizpah Chapel, 100, Inter. C.E., 11; Park,	
52.31; Scotch, Y.P. Ass'n, 10; University Pl., 625; Wash-	
ington Heights, King's Daughters' Bd., 12; West Farms, 10;	
West End, 25,	3,487.94
ROCHESTER.—Avon, 6; Gates, Cheerful Workers, 7;	
Groveland, 10.10; Lima, 2.50; Rochester, Brick, 230; Cen-	
tral, Y.W.M.S., 37; 1st, 25; 3d, Inf. Dept., 3.40; Sparta, 1st,	
33.20; 2d, 20,	374.20
ST. LAWRENCE.—Cape Vincent, C.E., 4; Chaumont, C.E.,	
5; Dexter, C.E., 5; Gouverneur, Jr. C.E., 5; Hammond, C.	
E., 5; Morristown, C.E., 23.22; Potsdam, 27.88, Bd., 8;	
Sackett's Harbor, C.E., 4; Theresa, Jr. C.E., 10; Waddin-	
ton, 13.40; Watertown, Stone St., 7.36,	117.86
SYRACUSE.—Amboy, Earnest Workers, 3; Baldwinville,	
19; Canastota, Y.P.M. Cir., 55, C.E., 15.54; Chittenango,	
King's Children, 10; Fulton, 56; Hannibal, 4.21; Skane-	
ateles, 25.90; Syracuse, 4th, Primary Standard Bearers,	
12.50; Whitelaw, 4.50,	205.65
UTICA.—Boonville, 25; Holland Patent, S.S., 9.50; Little	
Falls, 175, Jr. C.E., 4, S.S., 25; New Hartford, 10, Mrs. C.	
T. Roberts, 10; Mrs. Chas. Miller, 5; Oneida, 40, C.E., 40,	
S.S., 20; Rome, S.S., 20; Utica, Bethany, C.E., 5; First, S.	
S. Cl., 7.90; Memorial, 15; Olivet, S.S., 2.50; Westm'r,	
Brown M. Bd., 55, Fisher M. Bd., 75; Vernon, C.E., 7,	550.90
TRANSYLVANIA, KY.—Danville, A Friend,	144.00
WESTCHESTER.—Yonkers, Dayspring,	14.04
MISCELLANEOUS.—Col. Prayer-meeting,	15.58
Total for month,	\$7,811.28
Total for year,	53,368.39
HENRIETTA W. HUBBARD, Treas.,	
156 Fifth Ave., New York City.	

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the month ending February 24, 1902.

EMPORIA.—Emporia, 20; Wichita, 1st, Y.P.M.L., 125,	
HIGHLAND.—Axtell, C.E., 3; Baileyville, C.E., 3,	\$145.00
SANTA FE.—E. Las Vegas, 1st, 10; Raton, 1st, 8.40,	
18.40	
ST. LOUIS.—St. Louis, Winnebago Miss., C.E., 3; (Swiss)	
Nazareth, 4.40,	7.40
SOLOMON.—Abilene, 13; Belleville, 3; Beloit, 5; Culver,	
2.05; Concordia, 6.83; Ellsworth, 2; Minneapolis, 5.62; Mt.	
Pleasant, 4.60; Lincoln, 9; Solomon, 12.60, C.E., 2.25, 66.00	
TRINITY.—Dallas, 2d,	12.50
MISCELLANEOUS.—Sterling, Kan., Silver Ann. Fund, 5;	
Subscriptions for "Quarterly," 17.93; Advertisements in	
"Quarterly," 16,	38.93
Total for month,	\$294.23
Total to date,	5,631.52
MRS. WILLIAM BURG, Treas.,	
Feb. 24, 1902. 1756 Missouri Ave., St. Louis, Mo.	

A PRAYER.

O come let us worship and bow down: let us kneel before the Lord our Maker. O Thou that hearest prayer, unto Thee shall all flesh come. We ask Thee, King of Kings and Lord of Lords, to bless China, from the Empress and Emperor to the least native of that land of darkness and idols. Holy Spirit, we ask of Thee to convert the Empress of China as Thou didst Saul of Tarsus. Change her heart and mind toward Thee and those who represent the Christian religion. Instead of being a persecutor may she become a believer in Jesus. Give the Emperor and his associates superhuman wisdom and courage now in their hour of need and extremity. May all the Powers be controlled by Thee. Bring order

out of confusion for the good of all concerned, as Thou hast in the past, for, O Lord, how great are Thy works! and Thy thoughts are very deep, and the human instrumentalities Thou dost use are very humble, whose souls wait on God and whose expectations are from Him. We especially rejoice that in China Thy followers have suffered martyrdom rather than give up their faith in Thee. We thank Thee, O most High, for keeping the feet of Thy saints and for being their rock and sure defence in trouble, and yea, for translating some to glory for Thy name's sake, and sustaining friends in sorrow, for protecting care and deliverance, verifying Thy promise—Lo I am with you alway. Amen. H. N. B.

ONE MORE LETTER.

THOUGH belated, this letter from Medellin, with its glimpse of a Christmas in the United States of Colombia, will find some interested readers. It is of the essence of Christmas to please us even after Easter is over.

Even though my letter will reach you too late to wish you a "Merry Christmas" and a "Happy New Year," I can at least write you something about some of the customs here in the Department of Antioquia during the Christmas season, which begins on the 16th of December and goes on until the 25th.

On the morning of the 16th the first greeting one gets is "*Mi aguinaldo!*" (my Christmas present). The person that says "*aguinaldo*" *first* is supposed to *receive* the present, and the one to whom it is said *buys* it, so the fun consists in being the *first* one to say it.

This is a joyful day for the children, and, too, some of the older ones don't forget when the 16th of December comes. You may be sure the children are up on this day betimes, calling to this one and to that one, "*Mi aguinaldo! mi aguinaldo!*"

If one goes out on the street, or anywhere, and happens to meet a friend or children that know one's name, then the first thing is "*Aguinaldo!*" This is kept up, more or less, until the 25th of December; but of course the 16th is the *enthusiastic* day of the *aguinaldo*.

What I have just said is about the people in general, but now we shall see that the church also has a part to play in the *aguinaldo* season.

During these days, from the 16th to the 25th of December, some of the churches send out

people to beg *aguinaldos* for the Child Jesus (*they* say it is for the Child). Among the groups of people that beg for the Child will be seen a priest, one or two men playing the guitar and singing Christmas songs, or there may be one or two more especially to sing, and then a man or boy to carry the most important part—the image of the Child. In the group that I saw last week was a boy carrying a banner with the word *aguinaldo* on it. Of course, as they go along singing their Christmas songs from house to house, there are always people on the street ready to join them, and follow them, and so the *aguinaldo* party is made up.

After they play and sing awhile they take up an *aguinaldo* collection, and then go on to the next house. In this way thousands of dollars may be picked up in a few days. I was amazed when I heard what one of these *aguinaldo* parties had collected during the season that has just passed; but of course they have a chance of gathering quite a sum of money, for they not only go to the houses, but to the market and to the stores as well. On account of the hard times, I understood that but two churches had sent out this year to beg for the Child.

This custom of giving so much to the Child is one of the many things that show

their devotion to the religious ideas in which they have been born and brought up. This and their many other religious observances, not only seem very pretty to them, but also very *dear*, for it is what has been known from babyhood to manhood and womanhood.

Another custom they have is the feast of "making the manger," as they call it. This feast seems to be both a family and a social affair.

The week before the feast takes place a notice or invitation is sent out to some of their friends, inviting them to take part in the feast; these notices are sent to nine different persons, for the feast will last for nine nights. The nine notified persons are expected to furnish the candles, sky-rockets and the flowers that are necessary. The person that has the notice or card No. 1 will pay for the things that are used the first night, and the person that receives No. 2 is expected to be responsible for the second night's supply, and so on until the end of the feast.

About eight o'clock on Christmas Eve the people begin to gather at the house where the "feast of the manger" is to take place. On arriving the people find a pretty little house arranged in some part of the parlor. Around the little house are placed moss, trees and plants, which of course add much to its beauty. Now we must see what is inside of the little house. We look in and find Joseph and Mary to be the occupants, along with some animals, such as a mule and an ox. Also in the little house we find a little bed, but it is not occupied yet.

The people that have gathered at the house take part in the rosary and in prayers that are read or said to the Child.

At twelve o'clock begins the interesting part. The image of the Child has been hid in some place, and now everybody is running here and there trying to find it—a general confusion. As soon as the Child is found the joy, or rather the mirth starts, for now it is shouting, hurrahs and sky-rockets, and a general

good time; the music and dancing begin, and last until some time the next day.

Feasts of this kind are generally found in different parts of the city on Christmas Eve.

Some families seem to celebrate this feast from custom, and others do it to "pay some promise" for something special that they think the Child has done for them. For example, a man may think the Child has worked a miracle or something of the kind. It may be he has asked the Child to give him money with which to pay a debt, and now that the debt is paid the promised feast is given.

Also something is going on in the churches on Christmas Eve; here, too, the Child is hid, and the priests instead of the people go out to look for it.

At twelve o'clock begins the *cock gnoss*, an occasion when perfect order does not always reign.

Almost every family tries to have what is called *noche buena* for Christmas; but I imagine that this last Christmas has been rather sad for many poor families, for everything is so extremely dear here that it would be very costly for them to have very much *nocha buena*.

The term *noche buena* includes all the good things they make for Christmas time. Among these good things we find *natilla*, a very palatable dish (at least I think so) that is made out of corn, milk, sugar, or what is called *panela*, cinnamon or cloves. Then comes the *buñuelos*, that are somewhat on the order of our doughnuts. Also they prepare some fruits in sugar to which they give the term *el dulce en caldo*. Another thing is *manjar de leche*; this is made of milk, sugar, rice and cinnamon.

The 28th of December here is considered more or less like our April Fool's Day at home. The idea seems to be taken from Herod's being mocked by the wise men, and of his *not finding* the Child.

Pardon me if I have made my letter too long for your space.

CELIA J. RILEY.

WE throw aside as of little value many pretty pictorial cards which the missionary teacher, if she had them, could use to great advantage as rewards of merit in her work. Little brown hands would stretch eagerly forth and little faces light with smiles in the possession of cards and mottoes which are too often allowed to drift into the waste basket in our homes. Many of the advertising cards which reach us are exceedingly dainty, and the little school across the sea would do better work if they might be offered as rewards for good conduct and lessons.

It is a good plan when sending birthday or holiday cards to our friends, to write no names or other messages upon them, and to leave them free, for sending farther on to give a second or a third person pleasure. Very lovely scrap-books may be made from picture cards, and sent for the amusement of little children in hospitals; crippled children and those recovering from accidents often prize picture books, even when they cannot read. Imaginative children make up their own stories, or a nurse or teacher can invent something to suit the picture.

DATE DUE

~~JUN 15 1986~~

~~MAR 9 1 1986~~

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